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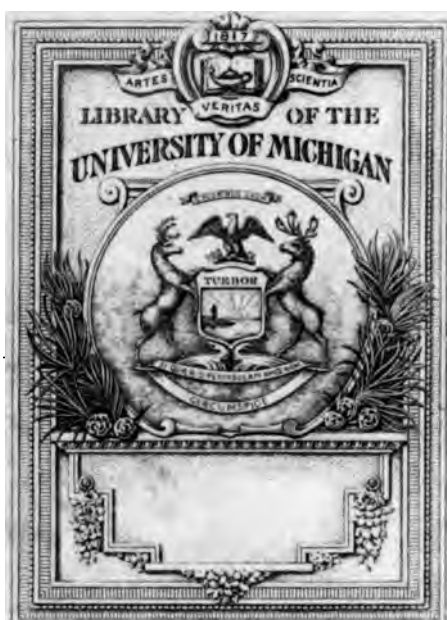
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1

Ellen R. Benson
Fort Wayne
Indiana

October 1876

THIRD * BIENNIAL

GENERAL FEDERATION



OF WOMEN'S CLUBS.

BY INVITATION OF THE WOMAN'S CLUB OF
LOUISVILLE, KY., MAY, 1896.



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Unity in Diversity.

FLEXNER BROTHERS, LOUISVILLE, KENTUCKY.
MDCCCXCVI.

Mrs. C. P. Barnes
1026 Third Avenue
Louisville
Kc.



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THIRD BIENNIAL CONFERENCE.

Opening Session.

MACAULEY'S THEATER, MAY 27th,

9 A. M.

The third Biennial of the General Federation of Women's Clubs was called to order at nine o'clock on the morning of the 27th of May, 1896, at Macauley's Theater, by the President of the Woman's Club of Louisville, Ky., Mrs. C. P. Barnes, who said: "Club Women, I have the honor to present to you Mrs. Ellen M. Henrotin, President of the General Federation of Women's Clubs."

Mrs. Henrotin, in acknowledging the greeting said:

"In all eternity no tone can be so sweet as when man's heart with God in unison doth beat. You will now be led in prayer by the Rev. Anna Garlin Spencer":

O, Thou Eternal One, whom we worship as Truth, whom we seek to obey as Righteousness, whom we dare to love and aspire toward, as the Heart of Love, our Heavenly Father, we need ask naught of Thee, Thou givest beyond our wildest pleadings, but we ask for ourselves to be teachable and humble learners in Life's School, to be friendly and sisterly one toward another, to have the world's sorrows and the world's cares upon our hearts, next to the sorrows and cares of our own homes, and so to grow true and noble, just and free as becometh the Daughters of the King. We ask and offer all in the name of the great Brotherhood and Sisterhood of Faith the world around, in humble trust. Amen.

At the conclusion of the prayer Mrs. Barnes introduced Mrs.

Patty B. Semple, the First Vice-president of the Woman's Club of Louisville, who delivered the following address of welcome :

Madam President, Ladies of the Board, Members of the General Federation of Women's Clubs :

Such an assemblage as this, which I have the honor to address, makes thought active. The mind teems with suggestions; the difficulty is not to find ideas, but to choose among those that crowd and press. I am here to bid you welcome; I do so with all my heart, in the name of our club, of our city and state, and in the name of the South, now, at least in one sense, the "Solid South," united as it is in a desire to take its place in the march of progress. While you are with us our best is at your service; when you go I hope you will carry away, as I am sure you will leave behind, a store of pleasant memories.

As I look upon this audience, of all the thoughts that come, one, by contrast, is uppermost. It is a picture of the olden time; one that I have gleaned somewhere, I could not well recount from what old volume. The time is the sixth century; the place is France; the occasion, a council of Holy Church. In imagination I see the sunny plain which alone was large enough to meet the needs of the throng, for it was not yet the age of vast cathedrals. I hear the jingle of bridle bells as the portly abbots and bishops ride on their "ambling pads" to the appointed place. I see the monks in gowns of black and white, of gray and russet, their fingers busy with beads or missal, their eyes bent down (like St. Bernard's when he rode through lovely Switzerland) to shut out the smiling beauty about them. Here come groups of white-robed acolytes, with swinging censer, upright banner, or crucifix; there a band of nobles with their fierce retainers, who are here to listen and to learn. But there is one element, the lack of which in the scene would strike strangely upon our modern eyes. No woman is to be seen; her presence would be an abomination in the sight of these holy men. And yet it was true then, as it is now, that this element is not one to be ignored; women in all ages have had a way of refusing to be ignored, and I doubt not that every man there had in his heart memories to make very personal the question he had come to discuss. This question was, whether women, in view of the snares they ever lay for the souls of the faithful, their wiles, their fatal charm, their inconsistencies, their quick and inconvenient emotions, the utter lack of reason that prevents them from recognizing the wisdom of lives spent on the bat-


the field or in monasteries, their perverse preference for beauty and peace and love—whether, considering all these damning facts, it can be possible that women have souls to save! The record did not tell, or I have forgotten, how these grave churchmen decided the matter. No doubt, to their own satisfaction, there being no feminine voice raised in protest. No doubt at the close of that summer day each man rode away well content with himself and with the world that was arranged for him—the superior dignitaries to such measure of luxury as the rude times afforded, the monks to gloomy cloisters, to prayer and penance for some haunting thought aroused by a chance word spoken that day, and the nobles—well, to their wives and sweethearts, perhaps.

The world has gone far since that scene took place. Along many lines has the progress been stupendous, and in none more wonderful than in the position now recognized to be held by women. I shall not weary you with a dissertation on that subject; it has been done to death of late; and besides, my attitude toward it is not one of entire self-satisfaction as to privilege, but rather one of anxiety as to responsibility. But on an occasion like this, we can not fail to cast a glance backward, to give a thought to our sisters of the past. We see many sad faces; many pathetic figures; saints and martyrs; starved, baffled lives, of all perhaps the most pitiful, many whose existence was one long, vain protest; many who madly flung themselves upon the thorns of life, and bled and fainted. Out of great tribulation, surely, have come the possibilities of to-day, and we draw a full, deep breath of profound gratitude that it is given to us to live in this time, rather than in any other; that at last we have made good our claim to be more than mere puppets or idle lookers-on at life. I truly believe that in the so-called Woman's movement this has been the vital spark which has insured success, that beneath froth and bubble and floating rubbish there has ever been the strong, steady current of desire to be allowed to take part in the honest *work* of the world. I have profound faith in the essential earnestness and integrity of women; in their sensitive conscientiousness, in their tendency to cling to ideals. We may make many mistakes, but they are errors that arise from unwise enthusiasm; from lack of experience, not of right intention.

And surely, we of America have special cause for satisfaction. In no other part of the world is life for us so full or possibilities so great. True to the traditions which made her first the refuge of the poor, the oppressed for conscience sake, for those who gladly faced the discomforts and perils

of life in the new world to breathe its pure, free air, our country has been, in the main, more hospitable than others to new ideas, and has furthered rather than hampered our aims. We are a power here as nowhere else; the Anglo-Saxon race in this, as in all else, leads the world. I have talked with women in France and Italy and Germany, with others from Russia and the far East, and always their eyes are turned westward to see what we are doing, to ask wistfully how far they may dare to follow in our footsteps. As one of our great modern thinkers has said, "By the development of the western continent, the United States has become the new Orient of the world." A privilege, but a great responsibility as well; one to teach us to take the broad, clear view, to cultivate the same mind, to do away with prejudice and partisan spirit.

And is not the meeting here to-day the best possible proof that this we are trying to do? Again a picture of the past comes before me, of those years when our dear land was in the throes of civil war; when the new birth of union and strength was bathed in an awful baptism of blood. I was a little child then, and could but dimly apprehend the significance of events; but impressions were made deep and fast, and time has brought enlightenment. In this border state we had more than mere rumors of war; if not actual bloodshed in our midst, we had bitter strife and dissension, brother divided against brother, father against child, quarrels that meant lifelong estrangement. Along our streets rolled day and night the heavy rumble of army wagons, taking supplies to the Federal troops farther south. Every child in those days was familiar with the sight of uniform and musket; with the sound of tramping feet, the sharp, stern word of command, the galloping of orderlies, the solemn music and final volley of the military funeral. We saw the regiments come by boat down the river, land at our wharves and march fresh and eager southward. And later we saw those same men return — not all, alas! — tattered and weary; their faces worn by privations, with arms in slings and bloody bandages about their heads. Often they guarded groups of gray-coated soldiers even more pathetic than themselves, because they had fought against starvation with all their other enemies. Our suburbs were white with tents; our great tobacco warehouses were turned into hospitals and prisons, often both in one; and it has happened, as I well know, that when the clouds grew blacker, when distrust and suspicion were rife, when no one whose loyalty could be questioned was allowed to enter those pathetic abodes of heartsickness and imprisonment, of wounds and death, it was the children



who went from cot to cot, to soldier from the North and soldier from the South alike, and distributed delicacies that tender-hearted women had brought to the threshold they were not allowed to cross. I have seen a troop of weary men halted in our streets to rest and draw fresh water, and soon from some house would come its mistress and her negro maid to distribute hot coffee and simple food, to give a pair of shoes or a hat or coat to the most needy. There were no half-worn garments left in our homes in those days, and often our kitchens were swept suddenly clean of food. And these men, mark, had been fighting against the army in which were those very near and dear to the women who fed them. These same women spoke angry words at times, no doubt—they had some provocation—but it was only a flash; the steady fire of love and charity they kept alive, like the vestals of the ancient world the pure flame that stands ever for all we mean by hearth and home. Was there not already, even then, the promise of what has since come among us—a spirit of forgiveness, of mutual confidence, that makes it possible for me without danger to speak such words, to arouse such memories—the spirit that brought the Grand Army of the Republic to us last year, and has made you with avowed purpose choose to have this meeting of the General Federation of Women's Clubs here on Southern soil? Surely it is not inappropriate that we should rejoice to-day in all this signifies; that my welcome to you should be from the entire South; or rather, that we should exult together in the thought that there is now no South or North, or East or West, but one grand whole—one country. We have known the awful

“Trampling of the vintage where the grapes of wrath are stored,”

and I am sure our hearts are kneeling in thanksgiving to God that ignorance and prejudice have fallen away, and that over us the doves of peace are brooding.

It is a singular fact that since the war the basis of all advancement has been more and more the maxim that union is strength. In the world of politics, of commerce, of philanthropy, even of literature and art, co-operation is the order of the day. More and more men stand shoulder to shoulder in doing the work of the world, which is being systematized as it never was before. We too have had to learn the lesson, and this meeting shows what progress has been made. In this Federation are clubs from Canada to Texas and Mexico, from California to England and distant India. We rejoice in the fact, in this opportunity to meet together, to rub off angles,

to broaden our horizon, to plan largely for the future. But, no doubt, this point of view will be often emphasized during the next few days. The word I have to speak—and I shall leave it with you as a final thought—is not so much our power through combination, co-operation, but rather individually; the duty of each one here (a duty somewhat pressed upon in these busy days of clubs and societies, of board and committee meetings) to develop her own personality.

Far be it for me to say one word against organization; if there were no other reason, the occasion is certainly inopportune. But it seems to me to be attended already by some evil results, and to threaten with more serious danger. Life is crowded and complex enough at best; the day remains the same length; what must be put into it has been multiplied a hundred fold. Education, domestic life, social engagements, self culture—all these are making each year ever-increasing demands upon us, as formerly upon men. We know how they have sighed under the burden. We remember Wordsworth's "The world is too much with us;" Emerson's plea for solitude, for that necessity which at times "drives each adult soul as with whips into the desert;" Sidney Lanier's effort, "Tho' teased by small, mixt claims to lose no large simplicity;" Matthew Arnold's lament that "we never once possess our souls until we die." If men, with their stronger frames, feel this strain, we can not hope to avoid it. Who of you has not been conscious of the pressure? Who has not wondered whether she were keeping true the balance between the nearer and the wider duties? Who has not had the sense of being overwrought, and so unfitted for necessary close relationships? In our natural eagerness to enter into the broader field, this is our snare. It is right for us to be here; right for us to take the new place to which the age has called us. There are some hideous evils which I believe can be fought only by the hands of women. But it is not right for us to be intemperate in our duties any more than in our pleasures; it is not right for some of us to add anything to the responsibilities that life in its natural development has laid upon us. We must dare not to know, dare not to do, many things; we must accept, if need be, misunderstanding and criticism. It is not, after all, what we do, but what we are, that is of supreme importance; it is not attainments, but character, that tells, and character grows best with periods of quiet conditions. It is "tranquil activity" that is the secret of successful effort as well as of truest happiness. A generation back there was a strong tendency to press into occupations for which the time was not ripe; there was a restless de-

sire to do something out of the ordinary, not wait for the God-appointed task to seek us. Now, I am glad to say, there is a reaction, or at least a sober pause, and I speak this word in praise of it, and in honor of those who are brave enough to go their own way, to obey the dictates of their own souls, who are unobtrusively, but none the less surely, doing their part. Public life, even very active club life, is not for all women; formerly some courage was needed to enter it; now, almost as much is required to keep out. We must not work against the grain of our own personality; if we do, the friction is great and results are poor. Follow the inborn bent, and all nature seems to conspire to help us. Whatever else they may be or do, women stand in this world for ideal conditions; they make the poetry of life; they keep alive by the spiritual food for which all hunger. Compare them with men in middle life, and see how much oftener they have "respected the dreams of their youth" and struggled successfully against mere materialism; how much more readily they respond to all that is pure and noble and of good report. Shall we give up this high province? Shall we even endanger it by the fever and the fret into which many of us are being led? What can we do that in its ultimate result is comparable to the "quiet, wise perception that lives in the present and makes the present great?"


As the chain is only so strong as its weakest link, so each club represented here is but the aggregate of the forces brought to it by its members. Only through each individual is the general average raised. My plea is, then, that individual development be not lost sight of in the effort for organized action. I ask that amid so many problems crowding upon us, this one be not relegated to an inferior place: How to reconcile the claims of the outer and the inner life; how to meet the greater practical demands without sacrificing those of the ideals; how to take part effectively in what so far has been regarded as man's work, and yet keep intact our own peculiar relations to the world; how to retain the patience, the quick sympathy, some measure of leisure for the small, sweet courtesies of life; how to keep our hold upon the heart of things—all, in short, that goes to make up the woman truly an honor to her kind; progressive, yet normal; busy, yet keeping in perfect poise; full of cheer and of sweet seriousness, but yielding never to undue excitement or inertness. Only by solving this problem—and it seems to me to press hard upon us just now—can we help to realize that golden age which came to Shelley in prophetic vision. Then, indeed, the world shall see

" Women, frank, beautiful and kind
As the free heaven which rains fresh light and dew
On the wide earth * * * gentle, radiant forms,
From custom's evil taint exempt and pure ;
Speaking the wisdom once they could not think,
Looking emotions once they feared to feel,
And changed to all which once they dared not be,
Yet being now make earth like heaven."

Besides the honor of representing my club to-day and bidding you welcome, I have another pleasant duty to perform. Only one who has been in the position of chief executive of a large body, can fully realize the demands which such a position makes; the untiring energy required; the expenditure of time and force; the sacrifice of personal plans and wishes; the infinite patience; the calm, clear judgment. That you, Madam President, possess these qualifications has been proved by your being chosen to that office, and by the ability with which you have filled it. It is the wish of the Woman's Club of Louisville to make some expression of its appreciation of those services which it has shared with other clubs. We have selected as an appropriate medium this gavel, made from the wood of a tree at Ashland, one of the very trees, perhaps, under which Henry Clay and Abraham Lincoln once walked and talked together. It may stand, then, as a symbol of this new union in which we rejoice, as you, Madam President, stand as a type of the nobler womanhood toward which we are all striving. We beg that you will use it during the meetings this week and keep it as a mark of our esteem. A modest offering to carry so great a weight, but you will remember the proverb that Theocritus has preserved for us, "Surely great grace goes with a little gift, and all the offerings of friends are precious."

Mrs. Henrotin's response to Mrs. Semple's address was as follows:

My address as President has been printed and I want you all to take it home with you and read it. And while you read it, think of me as one woman talking to another woman. I have many recommendations, most of them of a practical nature, which I wish to give to you, but this is not the time. The business meetings are too short and we have so much of interest that I want you to attend strictly to business during this hour and a half; and it is not too much to ask of the delegates that they remain



quietly seated in their places and give attention to the business of the Federation.

And now a word for myself personally. These two years of my life in which I have served the Federation have been a joy. They have brought me nothing, absolutely nothing, but the most blessed experiences and for the loyalty which you have each and every one evinced toward me I thank you.

It was with the greatest cordiality that the Board of the Federation accepted the invitation of the Louisville Women's Club to hold the third Biennial in fair Kentucky. To us of the North the word alone suggests chivalry and that pleasant country life which, after all, is the most delightful phase of existence. We think of her beautiful horses and bluegrass and fair women and gallant men, and now we are to see them. Thus far all has exceeded our delightful anticipations. We shall return with a realization of the traditions of the State which concern all Americans.

This gavel to preside over the Biennial comes to us typical of the thought of three men, and to us all here, women who owe so much to men, it is therefore doubly valuable. Mr. C. P. Barnes, husband of our Recording Secretary, whose thought it was to give me this souvenir, and who has passed away from us, was with us at the last Biennial. He took a great interest in all that interested his wife. A companionship in marriage and a community of interests where lives unite is shown in this tender thought for the Biennial of '96.

The gavel was made by the husband of one who has contributed much to our comfort, Mrs. George Avery, and the work of Mr. Avery represents the labor of men by means of which so many of us are enabled to serve in brave altruistic movements. Their toil and their endeavor leave us free from that anxiety about our daily bread, and therefore we are enabled to devote time and strength to furthering the gentler humanity.

The wood from Ashland, Henry Clay's home, seems singularly appropriate for the gavel of the Federation, whose motto, "Unity in Diversity," and whose field, always toward unity, is to-day controlled by the thought of him who was known as the great peacemaker. The policy of the Federation is beautifully voiced by him: "I know no North, no South, no East, no West; the Union is my country."

PRESIDENT'S ADDRESS.

To the Clubs of the General Federation :

The time is necessarily so short at the disposal of a convention where so many subjects are to be discussed and so much routine business to be transacted, as is the case at the Biennial, that it has seemed wise to publish this address rather than take the time to deliver it. The published reports of the Biennial will include the reports of the general officers, and from them you can form some idea of the extent of the labor involved in conducting this organization. The success of the Federation is due to the thorough manner in which all have fulfilled their duties.

To the Board of the Federation we tender our sincere thanks, and to the Vice-President, who has visited many cities in the interest of club extension, and has always been willing to give that personal co-operation which is the most valuable gift anyone can share. The Recording Secretary has compiled the record in perfect form; the record books of the Federation are among the exhibits, and all club members should examine them. The Corresponding Secretary has conducted the extensive correspondence, on which depended so much the success of this organization, with promptitude, and has always been willing to extend that gracious word which makes a business letter a pleasure.

The Treasurer, though residing at a great distance from the other general officers, by her immediate response to all letters and the admirable and concise manner in which she has kept her accounts, has entirely obviated all seeming difficulty in this respect. I recommend the reports of these officers to your careful consideration as models of business methods. The Chairmen of state correspondence have devoted both time and energy to extend a knowledge of the General Federation and to induce the clubs to join. To the valuable co-operation of these officers is largely due the rapid increase in membership since 1894.

I appreciate the significance of this gathering, and the Federation has great cause of congratulation in having secured the hospitality of Louisville. All conventions and congresses held in the United States seem to be "going South," so that the proverbial hospitality of our Southern sisters is in danger of being overtaxed.

Two meetings of the Board of Directors have been held since 1894; this does not, of course, include the meeting of the Board held in Philadelphia

immediately following the Biennial. The first Board meeting was held at St. Louis and the second at Atlanta, Ga.

The Chairmen of state correspondence and the Presidents of State Federations also met at Atlanta with the Board by the invitation of the Woman's Board of Managers of the Atlanta Exposition and the Georgia Women's Press Club, a member of the General Federation. The result of this meeting was the great interest aroused in club extension throughout the South, and two clubs were thereby added to the Federation—the Woman's Club of Atlanta and the Woman's Club of Rome. At the Board's meeting in St. Louis, held in October, 1894, the invitation of the Louisville Woman's Club was accepted to hold the Biennial of 1896 in this city.

One of the forces powerfully affecting the civilization of the twentieth century is the "Woman" question; for of necessity the emancipation of one-half the citizens of a country, that half of the community especially pledged by tradition and instinct to maintain the cause of law and order, to promote the peaceful arts and to protect childhood, must ultimately influence all social questions; all countries and all causes will feel its effects.

In England and America women's organizations are already exerting some political influence, and the peace movement among German women and the league of French women make the signs of the times not difficult to read on the continent.

It has been reserved to the twentieth century to witness the birth and development of organizations similar to the General Federation of Women's Clubs, pledged through organization and by educational methods to raise the moral, social and economic standard of life of the average woman. This educational movement among women was inaugurated about the middle of the century, for then women began to realize how illy fitted they were either in mind or body to cope successfully with new industrial conditions; animated by the desire, born of this knowledge, to improve themselves, small groups of women met together to discuss some topic of present interest or to study literature; this was the commencement of the club movement. This educational activity affected the women in the home as powerfully as it did women who were forced by economic conditions into the competitive labor market. American women, perhaps, felt this impulse toward action more acutely than the women of other nations, as social and industrial conditions seem less stable in this country. The civil war forced a large number of women who had previously lived in comfort, even luxury, into the labor market, and to-day, no matter how prosperous

a man's circumstances may be, the spirit of restless energy which never allows him to retire on a competency subjects the members of an American family to sudden changes in their financial situation; this, in a measure, accounts for the activity of women in educating themselves to meet new social and industrial conditions which has above all characterized our country women.

Most of the women who formed these little clubs had passed the school age; University Extension was unknown, and the thousand and one means of securing an education which women now possess were unthought of. It is now quite possible for a woman, mistress of a house and mother of a family, to attend a post-graduate course of a university near her own home, and many women are doing this. The summer schools, such as Chautauqua, Bay View, etc., are powerful aids in furthering popular education; but forty years ago all these were unknown, and woman, feeling vaguely out from her narrow environment for some educational force outside the school by which she could fit herself for new social conditions, found the force she desired in association.

The Women's Club movement has therefore been one of the educational factors of the century, and it has been valuable as it has enabled women who could not leave home to proceed with their education through classes and in the department club, to transmute into action the knowledge they had acquired. The club work gave them the exact knowledge and experience which enabled them to act with decision and courage, a courage which nothing but wisdom can justify, and which only women of broad sympathy can make available.

The next step in the development of the club was to study parliamentary law, adopt a constitution, and in many cases take out charters. To study soon ceased to satisfy the club, and thus the great department club was evolved from the literary club; woman, being above all practical, desired to put in action some of the many theories in which she had become interested, and most of the clubs began work on philanthropic lines, and they have enlarged their scope till the club calendars now embrace civics, household economics, education, sociology, literature, art and science.

Many clubs are now chartered corporations with large incomes. Many have formed stock companies and built club-houses; as the New Century of Philadelphia, the New Century of Wilmington, the Peoria Women's Club, the Propylæum of Indianapolis, the Richmond County Club of New

York, the Twentieth Century of Utica, The Women's Club of Central Kentucky, and others, are examples of sound financial management. The clubs are becoming ambitious to own their own club houses, convinced they can thus increase their usefulness and be able to extend hospitality to sister associations. Several of the large clubs hold their meetings in club houses belonging to men. The work of men and women is of necessity so interdependent that this mutual use of all social privileges is a wise conservation of energy and wealth.

Rotation in office is becoming more and more a distinctive feature of the club movement. It thus centralizes less rapidly than those organizations which depend on leadership, and slowly prepares a large number of women to be leaders who contribute their enthusiasm and work to the club, giving their best executive ability and intelligent thought; and when their period of office expires other leaders take their place to further enrich the club thought and work. An organization which has within itself this germ of constant renewal is in a strong position to cope with the demands of our civilization.

Six years ago the General Federation was organized, having as its object the union of the clubs of the country to promote their efficiency by the comparison of methods of work, to enlarge and quicken the intellectual and social life of women. The Federation is to-day an organization of vast dimensions, numbering over 478 clubs and twenty State Federations with 947 clubs. The membership of these clubs includes the large city club, numbering many hundreds, and the small club, whose membership does not exceed thirty or forty. The membership of the General Federation by states is as follows:

Alabama, 2; Arkansas, 4; California, 17; Colorado, 12; Connecticut, 7; Delaware, 1; Washington (D. C.), 3; Florida, 1; Georgia, 4; Idaho, 5; Illinois, 74; Indiana, 22; Iowa, 35; Kansas, 2; Kentucky, 16; Louisiana, 2; Maine, 4; Maryland, 3; Massachusetts, 59; Missouri, 8; Montana, 1; Mississippi, 1; Nebraska, 1; New Hampshire, 1; New Jersey, 16; New Mexico, 2; New York, 36; North Dakota, 1; Ohio, 56; Oregon, 3; Pennsylvania, 21; Rhode Island, 3; South Carolina, 1; South Dakota, 2; Tennessee, 6; Texas, 4; Utah, 2; Vermont, 1; Washington, 7; Wisconsin, 8. India, 3; England, 1; Australia, 1.

During my presidency I have visited twenty-four states and fifty-one cities in the interests of the Federation.

The delegates who attended the Biennial realized the benefits they de-

rived from the meetings, which were, however, held at such a great distance from the homes of most of them that but comparatively a small number of clubs could be represented and that representation involved a great outlay of money and time. So three years ago the first State Federation was formed. These State Federations could meet annually, and all the clubs thus found it more convenient to send delegates for a short distance. When I became president I was impressed with the fact that no such large organization could be held long together without a definite object. The question heard at the Biennial at Philadelphia, "What are we here for?" could no longer be answered to the satisfaction of the clubs, for they, having inaugurated the policy of doing practical work, demanded a practical issue of the Federation. It would however have been impossible to establish any one system of study or of work available for all the clubs, for the needs of every locality differ. Were the Federation to undertake to provide a system suited to all it would certainly fail. The solution of the difficulty presented itself in following the example already inaugurated by Iowa, Maine and Massachusetts and form state federations.

In 1894 these three states were federated auxiliary to the general. In May, 1896, the state federations organized auxiliary to the general are New Hampshire, Rhode Island, New York and New Jersey, Pennsylvania, Minnesota, Ohio, Michigan, Illinois, Kentucky, Tennessee, Kansas, Colorado, Missouri, Utah, Nebraska and the District of Columbia, making twenty states now federated, with an aggregate membership of 947 individual clubs.

Two states have federated which have not yet joined the General Federation, Alabama and Florida.

I have been present at the formation of most of the State Federations, and I have given of my time and energy to further this cause; I have attended the annual meetings of many of the states, and I can testify to the practical advantages which accrue to the clubs by the formation of State Federations, in the broadening of social life and the feeling of solidarity which grows on women who are brought thus intimately into contact with the citizens of their own state once a year. The programmes presented at the State Federations have been remarkable for the breadth of work and the growing interest which they have eviuced in sociology and civics. Many of the State Federations have adopted a specific line of work; Maine has taken up the visitation of the public schools, establishing kindergartens

and public libraries; Michigan has adopted the study of household economics; New York, educational questions; Ohio, establishing public libraries, Colorado, as would be natural for women who have the suffrage, the study of civics; the District of Columbia, the reform of laws affecting women and children in the district. The progress of the states will be powerfully influenced by the meeting of the State Federations and the membership of all is growing rapidly. From my experience I should say that it was too early to prognosticate the future effect of the State Federations on the memberships of the General Federation. The states having the largest number of clubs in the General Federation, Massachusetts, Iowa, Ohio, New York and Illinois, have also the largest State Federations, while several states having large State Federations have but little representations of individual clubs in the General Federation. This is a problem which time alone can solve, but I have felt it necessary to enlarge on the formation of the State Federations, as it practically involves a change in the constitution and government of the General Federation.

The Presidents of the State Federations have been at all times and on all occasions the loyal friends of the General Federation, and have one and all endeavored to promote its interests and bring the clubs of the state into its membership.

It is said that the President should have no policy, but the success of this movement has justified the State Federations, and I will say here that I had in this policy the entire approval of our late loved President, Mrs. Charlotte Emerson Brown.

The reports of the Biennial are divided into departments, and this department will, I trust, meet with your approval and be suggestive. The department meetings of this Biennial represent either the work or study in which the clubs are engaged. The departments are as follows: Literature, Education, Philanthropy, Social Economics, the Home and Finance.

When an organization covers so broad a field as the Federation, reports or papers to be valuable must be classified; then the trend of thought is preserved and the clubs are enabled to form an estimate of the aims and the results obtained by a systematic presentation of the subject. The old methods of individual research and study are no longer available; there are now so many interests and vital things in life that one has neither time nor strength to listen to them all; we are, perforce, obliged to make a choice and to keep fully informed of social and intellectual movements; these department meetings are very valuable and will be suggestive for future programmes for the clubs.

At the New Year I sent out to the State Federations and the clubs a letter of greeting, in which I called their attention to the movement favoring international arbitration and requested each club to hold a meeting to consider the subject of international and national arbitration and industrial conciliation and the important part which women are taking in educating, through peace societies, public opinion in favor of universal disarmament.

I recommended that this Biennial prepare a series of resolutions tendering sympathy and aid to the English and continental women. I received in reply hundreds of letters, and many of the clubs held union meetings, inviting members of other clubs to join with them, and so great was the interest in the subject that a special programme is being prepared for the use of the clubs. The Baroness Bertha von Suttner, author of "Ground Arms," is the courageous leader of the peace crusade; she is an honorary member of the General Federation. The knowledge that this body of women indorse and support her will encourage her, "and those who hold up her hands," to carry forward the work which will be the crown of glory of "woman's work for humanity."

I ask the sympathy and co-operation of this convention and trust that by action it will indorse my suggestion.

The report of the Committee on Reciprocity and Correspondence demonstrates the advance made by the clubs in systematic study; the demand is ever increasing for the programmes issued by that committee and, above all, for the ones on social economics and the new education.

The suggestion sent out by the Committee for Social Meetings have been adopted by many clubs, and I hear on all sides of social symposiums and of children's days.

In many cities the clubs have formed federations which are usually divided into departments covering the interests of the city. The village and town improvement associations are doing excellent work on the same lines, and all testify to the growing interest of women in civics. When the older club members recall how jealously in the past club privileges were guarded, they will perceive from the advance made how rapidly the feeling of reciprocity has developed in the clubs.

The Board, at its meeting in Atlanta, authorized me to invite English and European women to honorary membership in the General Federation; a good beginning has been made. The club movement is unknown on the continent and very little known in England. The women who are honorary members of the Federation will become interested, examine it and will ultimately establish clubs in their own country.

I have lived long in Europe, and I am sure that this movement will become very popular there, where women are divided sharply on the "woman question" into two classes—the conservative women, who are engaged in philanthropic work, and the extremely radical women. Were the club movement to take root in Europe it would interest the same class of women who come under its influence in this country. European women are timid and in many cases conventional, but they have a foundation of good common sense by which they quickly perceive the practical advantages of association, and it would not be difficult to persuade even the most conservative to form literary clubs, which would ultimately undergo the same process of evolution as the club movement with us.

One of the suggestive features of the Federation work has been club extension, and clubs have consequently been organized in many small country towns. Several State Federations have committees on club extension.

To women who live in cities the seeming monotony of life in country places is difficult to apprehend. A city woman needs her club, but to the country woman it is essential, for life with her seems in a groove and in danger of dropping into the personal on all questions, because she is not in touch with the activities which are the power of life. The club takes the interest outside of the narrow individual life and brings it into unison with the community life, and through the State and General Federation the community life comes into unity with the national life.

The suggestion of the Reciprocity Committee that women residing in market towns should open their club rooms on market days for the benefit of the women who come into town; should have a comfortable and pleasant place, in which these women could eat their lunch and prepare some entertainment for them, is an admirable one.

The General Federation of Women's Clubs is the latest development of the movement of voluntary association which characterizes this century; that voluntary subordination of the individual for the good of the whole, that freedom under the law which is the highest development of the personality.

The marked characteristic of women's work is its lack of the continuity; they have done their share in inaugurating the peaceful arts and all the trades and professions which underlie the home, and yet from the fact that they lack the spirit of solidarity they are in constant danger of losing the reward of their labor.

It is safe to say, however, that they are rapidly learning the lesson of association. This spirit of association, this ability to work in organization, is the lesson inculcated by the Federation. Women thus learn, especially those who live separate, individual lives in their own homes, the tremendous value to society of the voluntary subordination of the individual.

It is always more in the indirect than the direct influence of organization on character that its value consists. The organization idea is exemplified by the woman as represented by composite photography; each woman has contributed a little to make up the picture. This is doubly true in its psychological sense; it is the composite mind which controls organizations; each brings to it the individual thought, enthusiasm and power.

The reflex action of the inspiration and power contributed by the individual returns to him a thousand fold, enriching his life and doubling the value of his personal service.

The woman's club movement has also an economic value; the modern woman is capable and restless, and exacts a field for her energies; she would enter into the competitive struggle for existence far more than she does at present, when necessity is usually the spur which forces her into the labor market, did not these altruistic organizations furnish her with occupation. Thus the world profits by what would otherwise become more or less a hindrance, the energy of this intelligent, highly developed, modern woman.

The Federation stands emphatically as a protest against materialism; in the club movement there is hardly a salaried officer, and in the General Federation not one; it is a great organization, having no money compensation, no permanent abiding place and no platform. This last fact lays it open to the charge of being indefinite; but why should the Federation adopt a definite programme and thus become self-limited? Why not leave the organization free to embrace any work which will meet the needs of the hour and the aspirations for the future?

The General Federation also stands not for the aristocracy of intellect and ethics, but for the republic of intellect and ethics; its educational work is to raise the average standard of life and to broaden the social aims of the community, for a fine social life is the crown of all civilization. And it is pledged to accomplish this without arbitrary or antagonistic means. In this great democracy it is what the individual freely wills that must conquer on the higher plane of politics, of education, of art and of religion, and to the non-aggressive and educational methods the Federation stands pledged by its motto, "Unity in Diversity."

It is animated by a profound conviction "that all creation groaneth and travailleth together" to attain that unity, thus exemplifying Froebel's grand thought, "All is unity, all rests in unity, all strives for and lives up to unity."

In a word, the Federation is the spontaneous expression of the activity within us — the one intelligence — God.



Department of Literature.

COMMITTEE.

Mrs. Florence Howe Hall, *Chairman* Plainfield, New Jersey.
Mrs. Mollie Moore Davis New Orleans, La.
Miss Alice French Davenport, Iowa.
Mrs. Annie Nathan Myers New York, N. Y.
Mrs. Laura E. Richards Gardiner, Maine.

MACAULEY'S THEATER, MAY 27, 1896,

11 A. M.

THE STUDY OF HISTORY.

1. *The Study of Local History.*

- (a) Early French Settlements in Northern New York. Paper by Mrs. Martha L. Whitcher, Utica, N. Y. Read by Mrs. Francis A. Goodale, Chairman of Correspondence for New York State and President of New Century Club, Utica, N. Y.
- (b) Hannah Adams. Paper by Mrs. Ellen B. Washburn, Medfield, Mass. Read by Mrs. Anna D. West, President Heptorean Club, Somerville, Mass.

THE STUDY OF LOCAL HISTORY IN THE MAINE CLUBS.

REPORTS OF CLUBS.

Informal report from Mrs. Helen B. C. Beedy, Auditor Maine Federation.

2. *The Study of History by Periods.*

- (a) Mrs. D. W. Pond, Monday Afternoon Club, Plainfield, N. J.
- (b) Mrs. John Poe, The Carpe Diem Club, Findlay, Ohio.
- (c) Report of Ossoli Circle, Knoxville, Tenn.
- (d) Report of Nineteenth Century Club, North Hampton, Mass.
- (e) The Fifteen Club of Santa Fe, New Mexico, M. Jennie Warner, Chairman for New Mexico.

- 3 *The Work of Traveling Clubs in Connection with Historical Study.*
 - (a) Travelers' Club of Mansfield, Ohio, Mrs. Helen P. Weaver.
 - (b) Woman's Club of London, Ohio, President Mrs. May B. Prettyman.
 - (c) Travelers' Club of Portland, Maine, written report, Mrs. George C. Frye, President and State Chairman of Correspondence for Maine.
 - (d) University Extension Course of Historical Study, Mrs. Llewellyn Johnson, Executive Board G. F. W. C., and member of Woman's Club of Orange, New Jersey.
4. *The Study of Shakespeare's Historical Plays.*
 - (a) Report Athena Club of Berlin, from Mrs. Lucy E. Morris, State Chairman of Correspondence for Wisconsin.
 - (b) Shakespeariana Club, Grand Rapids, Mich., Mrs. Lorraine Immen.
5. *The Historical Novel and Drama as Interpreters of History.*
Miss Marion Couthouy Smith, of the New York Woman's Press Club, East Orange, N. J. Read by Miss Mary Johnston, Louisville, Ky.

HAMPTON COLLEGE, MAY 28, 1896.

POETRY, MUSIC AND ART.

1. Faust. Mrs. May Alden Ward, President New England Woman's Press Association, Cambridge, Mass.
2. Discussion: Can we Best Attain to a True Appreciation of the Poet and his Work by Viewing Him as a Man like other Men, or as One Touched with the Divine Fire?
Mrs. Alice Williams Brotherton, President Cincinnati Woman's Press Club.
Miss Mary E. Bulkley, Wednesday Club of St. Louis, Mo.
3. The Place of Art in the Woman's Club of To-Day. (Reports of Clubs.)
 1. Arundel Club of Baltimore, Md., Mrs. M. Louisa Stewart.
 2. Sorosis Club, Cleveland, Ohio, President Mrs. Gabrielle Stewart.
 3. Arché Club of Chicago, Ill., Mrs. Walter Olds.
 4. Woman's Club of Denver, Col., Mary T. Moore, Chairman of Correspondence for Colorado.
4. The Message of Music, Mrs. Ida Chase Thorndike, Corresponding Secretary Tennessee Federation.

5. The Development of German Lied, Miss Emilie Schipper, Monday Afternoon Club, Plainfield, N. J. Read by Mrs. Edward D. McCarthy, Plainfield, N. J.

Musical illustrations by Mrs. Kitty Whipple Dobbs and Miss Anita Muldoon.

Pianist, Mrs. C. G. Davison.

MACAULEY'S THEATER, MAY 29, 1896.

JOINT SESSION OF DEPARTMENTS OF LITERATURE AND EDUCATION.

The Love of Literature—How Can it Best be Promoted and What Is Its Effect Upon Character?

1. The Teaching of Literature to Young Children—Miss Pauline Spencer, Normal School, Philadelphia, Pa.
2. Public and Traveling Libraries.
 - (a) The Boston Public Library—Miss Helen M. Winslow, Boston, Mass., New England Woman's Press Association.
 - (b) Traveling Libraries—Miss Tessa L. Kelso, New York, N. Y.; Mrs. Frances Hardin Hess, New York, N. Y., Vice-President New York State Federation.
 - (c) Report of Woman's Board of Trade, of Santa Fe, New Mexico.
 - (d) Report of Iowa Federation—Mrs. Alice G. Fletcher, Marshalltown, Iowa.
3. University Extension—Mrs. Elizabeth A. Reed, A. M., Chicago, Ill., President Woman's Press Association of Chicago; Miss Louise Stockton, President West Philadelphia Center of University Extension.
4. The Influence of Literature on Character—Miss Kate Bynum Martin, Chicago, Ill.

EVENING ADDRESS, MAY 28, 1896.

Romance—Mrs. Mary Hartwell Catherwood, Hoopeston, Ill.

MACAULEY'S THEATER, MAY 27, 1896.

II A. M.

Presided over by Mrs. Florence Howe Hall, of Plainfield, New Jersey.

The meeting was called to order by the chairman as follows:

I had hoped to make you some little speech, but as brevity is the soul of wit, and as we are so late in opening, I shall refrain. I find that the two first papers are not in the house, so we will depart a little from the programme and I will call for reports from the different clubs, which reports are to last only five minutes. The first club I will call on for its report is the club of London Ohio, Mrs. Prettyman.

MRS. PRETTYMAN: Our work has been very delightful, and we have enjoyed it exceedingly. The idea is quite new. We have studied France, its art, the country generally and the characteristics of the people. One week we have conversation, the next current events, and the next the study of France; and we, as I have said, have been greatly benefited by it, and spent our time most delightfully.

THE CHAIRMAN: The next club upon which I shall call for a report is the club of Plainfield, New Jersey, the Study of History in Periods. The report was read by Mrs. D. W. Pond, as follows:

The literary work of the Monday Afternoon Club of Plainfield, New Jersey, for the year 1895-96, is as follows:

GENERAL SUBJECT.—Some Great Florentines and Their Times, considered under four main divisions, viz., Literature, Art, Miscellaneous and Science.

The plan as carried out in detail is as follows:

Literature.—Paper on Dante, the Poet and Patriot; paper on the Divina Commedia; paper on the Lesser Literary Works, Contemporaries and Influence; Lecture on Dante, by Prof. G. R. Carpenter.

Art.—December 2, Paper on the Dawn of Florentine Art, Cimabue, Giotto, the Gaddi Family, the Pisano Family and Spinello; Paper on the Development of Florentine Art, Fra Filippo Lippi, Fra Angelico, Donatello, Filippino Lippi, Fra Bartolommeo, Sandro Botticelli, Ghiberti, Masaccio and the Della Robbia family; paper on Perfection and Influence of Florentine Art, Leonardo da Vinci, Andrea del Sarto and Raphael; lecture on Michael Angelo, by Kenyon Cox.

Miscellaneous.—Lecture on Architecture in Florence, by Prof. A. D. F. Hamlin; Metal Workers of Florence, Italian Gardens, two papers; paper on the Medici; lecture on Savonarola, by Miss Kate Thompson.

Science.—Paper on Astrology and Alchemy; annual entertainment, consisting of tableaux illustrating Italian art and literature, with music lecture on Machiavelli, by Prof. C. L. Speranza; paper on Galileo, His Inventions and Discoveries.

MARY RUNYON LOWRY, *Recording Secretary.*

902 Madison Avenue, Plainfield, New Jersey.

THE CHAIRMAN: Perhaps some of the ladies present may have a word to add on this subject.

MRS. MARY DAME HALL: I would like to say one word with reference to the study which has begun in the society I represent, the National Society of New England Women. The object of the formation of this society was one of kindliness of feeling, perhaps, more than anything else among the women of New England in New York City. The organization is only about a year old and yet it has broadened so in its scope and influence. We have one day of each month devoted to history, during which the study of New England history has been taken up by periods. It began with the very earliest history of New England, and in the few months in which we have progressed in the study we have only reached the time from 1620 to 1628, about the time of the landing of the Mayflower. These historic days are especially interesting to all of us New England women and have done much for our society and for us individually.

THE CHAIRMAN: The next report is the report from the Orange Club, Mrs. Johnson.

MRS. JOHNSON : I have prepared no report of the work in history in our club, but since it has been the very best work of our club, I naturally feel glad to speak of it before so large a meeting of club women. Our Literature and History Class numbers about thirty working members of the club. They meet once in two weeks alternately with our regular club meetings and they do a great deal of study and write original papers. The consideration for the work this year was a course of lectures by Prof. Shaw, of Oxford, England, who was to give us six lectures on the subject of England. Last summer he prepared his syllabus of the lectures, which were very full and elaborate, and gave it to us for our work. We studied over that point, the members searching through the various libraries and reading as many text-books as they could and exploring the libraries of New York for the rare ones. There were only one or two that were not published in this country and it was not necessary to have a teacher for such a class. Different subjects were assigned to the different members and they did the research and wrote papers or gave in their own words the substance of what they had prepared. When Prof. Shaw came in February we found his lectures even more delightful than the previous ones. His lectures were followed by an informal conversation, in which he answered all questions. Following the Course fifteen ladies took the University Course, which was a very good showing for a place the size of Orange, as he told me twenty was the largest he had had in any neighborhood, and that was in Philadelphia. Fifteen of our ladies took the examination for the University Course and fixed in their minds what they had gone over. The work was very interesting. Our ladies would not miss one of the class meetings for anything. I need not point the moral to you that the gain to our club and to us individually was great from that thorough, earnest work of our women.

THE CHAIRMAN : The next club that I shall call on for the report is the South Side Club of Chicago.

DR. McCracken: Our President was to have been here to give a full report of our work in the historical line, but her mother was dangerously ill and she is not here. I should like to call the attention of the ladies not only to our calendar, but to the history programme, which was prepared this year by Mrs. Mattie M. Griswold. If you will take the trouble to examine it at the Liederkrantz Hall this evening I am sure it will be of interest. I am glad to speak of this here, as Mrs. Mattie M. Griswold has since passed out. The work of the history club was much like the one we have just heard from, done by the research of individuals and papers written by them.

THE CHAIRMAN: Mrs. Goodale is now here and she will begin the regular programme by reading the paper written by Mrs. Martha M. Whitchee, of Utica, New York. This paper was originally written for that club and read before them, but it gives us a very charming picture of the early French settlements in Northern New York. You all know what Walter Scott did for Scotland. He went around and gathered up from the mouths of old women the poetry and traditions of the country. I do not know that we can do so much as he, but I think much will be done by Women's Clubs to preserve the history of our country.

EARLY FRENCH SETTLEMENTS IN NORTHERN NEW YORK.

Those members of the New Century Club who like to wander into the by-paths of our national history will recollect that at a very early period in the Revolution, Dr. Benjamin Franklin being sent in 1777 as Ambassador to the French court to gain the assistance of that government in carrying on our war with England, was tendered and accepted the use of a villa at Passy, rent free, by the courtesy of a wealthy banker, its owner. He occupied it nine years. This act of generous hospitality was done by Mons. LeRay de Chaumont, a student of the affairs of our struggling colony and deeply interested in the cause of liberty. He gave Dr. Franklin a warm reception, and as the American commissioners could not be openly received by the French court, M. LeRay gave up his seat in the Ministry that he might act as intermediary between the American commissioners and

his government. He became the friend and patron of the colonies, and sent a whole cargo of powder to the rebel consul, with instructions that it should not be paid for unless their cause was won. We learned recently, from the present agent of the LeRay estate, that the United States government has never paid for the two thousand barrels of powder which was so generously furnished, on condition that it should be paid for "when the United States gained their independence."

From his own purse he fitted a ship, completely, to join the *Bon Homme Richard*, and was chosen to superintend the equipment of the entire squadron which was destined to cast permanent luster upon the name of John Paul Jones.

M. James Donatius LeRay, the banker's eldest son, was at this time completing his education, and studied English with his father's venerable friend, Dr. Franklin. He, too, became interested in American affairs, and visited this country soon after the close of the Revolution, bearing letters of introduction from Franklin to Gouverneur Morris, DeWitt Clinton and other prominent men.

During a second visit, a few years later, he bought large tracts of land, one in New Jersey and one in Otsego county in the state of New York, for the management of which Judge Cooper, father of the novelist, J. Fenimore Cooper, was his agent. But the largest of his purchases was that of a great tract of two hundred and twenty thousand acres in Jefferson county, New York, bought January 3, 1803, from William Constable, the grandfather of the late Hon. William C. Pierrepont (and great grandfather of one of the members of the New Century Club), and on this great landed property he built his home. A hamlet sprang up about his grand mansion, named LeRaysville, as the township was very properly entitled LeRay. The homestead site and the little rural hamlet lie near the line of the Utica and Black River Railroad, the nearest station, only three miles distant, being Felt's Mills. Its sole claim to public notice, aside from the air of historical romance still clinging to it, is the picturesque beauty of its scenery.

The elegant white mansion built for family occupation, occupies a plateau of ten acres, from which the ground falls away on every side. Its walls of massive stone are covered with stucco, similar to that which covers a part of the White House at Washington. The house is two stories high with two wings and a basement. Four large, high, square rooms of grand proportions occupy each story. Formerly one of the wings was used as a

chapel and one for a library. In the basement are the store-rooms, pantries, kitchens and wine cellar. The floor of the last mentioned room is of stone, and along its sides are perforated shelves, where the choicest wines are kept upon their corks. A number of wine casks stand yet in this room, and the aroma, still plainly perceptible, is a vivid reminder of the bounteous and elegant hospitality for which the mansion was once widely famous. Among other distinguished guests entertained there were Gouverneur Morris, Governor Clinton and President Monroe, who, shortly after his inauguration, made a grand tour along the northern frontier to inspect in person the military fortifications and ascertain their strength in case of need. The President arrived in August, 1817, and spent several days as the guest of M. LeRay. He wore the undress uniform of an officer of the Revolution, viz.: a military coat, light colored breeches and a cocked hat.

During one of Gouverneur Morris' visits, he and his host, with a retinue of servants, made a fishing excursion to Cape Vincent. Before their sport was ended night came on, and they were obliged to pitch their tents and remain on one of the islands. A sudden storm came up, the tent took fire and the party were forced to make a hasty retreat. The exposure resulted in a severe cold, which confined M. LeRay to bed at Brownville for several weeks, while Mr. Morris lost a leg in the adventure, but his calamity was less than that of his friend, for his leg was only a wooden one.

In the grand octagon parlors there are still some of the elegant pier tables, with their plate-glass backs and carved lion feet, and above the marble mantels are the grand old mirrors and the elegant bronze chandeliers which supported great clusters of wax candles. The walls of these rooms are still without crack or blemish, although built in 1827. To one visitor at least, who writes this story of their heyday and their desolation, there was an indescribable charm in these

"Rooms of luxury and state,
That old magnificence had richly furnished
With cabinets of ancient date
And carvings gilt and burnished."

The mansion fronts toward the forest. On its left was formerly the deer park, on the right its ample gardens, then famous for rare fruits and choice vegetables, imported from France or sent from the gardens of the White House in Washington, its only superior in this country. A neat bridge, with white latticed railing, still crosses the stream that runs near

the front of the house, and forms an attractive feature in the scenery from the grand piazza, whose massive Doric columns reach the mansion's roof. "Where once the garden smiled" is now a field of wheat. The old garden walk can be traced only here and there by a sturdy lilac bush or a wild rose. The beautiful old grove beside the garden remains, and through it the old path leads to the waterfall and to the shapeless ruin of an alcove. Arbors, rustic bowers, alcoves and summer houses were arranged invitingly all over the grounds. Only one is left, the Spy House, a little octagon structure neatly plastered and painted, and furnished with books, papers and a spy-glass, where members of the household could sit and amuse themselves with watching the movements of the villagers. Between the Spy House and the village a pleasure pond was constructed, named by M. LeRay, St. James Lake. It was stocked with speckled trout and supplied with pleasure boats. It still furnishes the young villagers a fine skating place. The waterfall is a spot of wild, romantic beauty, not excelled by anything at Trenton Falls. The waters of the stream, which has murmured through the grove, here plunge suddenly down a deep, rocky chasm and disappear from sight. At the foot of the fall is a rocky cave where sunshine never enters, but above and about it wild flowers bloom profusely. The grove seems always filled with the music of bird songs, with the odor of wild flowers, and the soft splash of falling waters. It seems like enchanted ground. In the grove, near the fall, is the tomb of a little child. A plain slab of gray marble covers it, and upon an upright stone we read: "Ci git (here lies, old French) Clotilde De Gonvello, died September 20, 1818. She was endeared to her parents and tenderly loved by all who witnessed her thirteen months of patient, suffering life. Strew flowers around her grave, but weep not, for she is numbered with angels in heaven."

The little one was a grandchild of M. LeRay, child of Therese, his only daughter, who had married in France. She became engaged to the Marquis de Gonvello, and her father was sent for to assist in drawing up the marriage settlements. When the important document was read, the young lady demanded a change providing that, in case of a divorce, her portion from her husband's estate should be doubled. The father remonstrated, declaring that God, who ordained marriage, designed the union to be perpetual, and would not bless a bond accepted by the lips while the thoughts of the heart were providing for its severance. The marriage was therefore postponed until the judgment of the daughter harmonized with that of her father. It was in honour of this daughter that the town of Theresa was

named. M. LeRay was both devout and liberal, a firm adherent of the Roman Catholic church, but tolerant to members of other churches, and generous in giving lots and building materials for school-houses and churches.

In settling his lands, M. LeRay used very liberal measures. He sent agents to France and other countries, circulated pamphlets and sought to induce those who had been neighbors in the Old World to join in settling the New. He found gentlemen of education and ability to superintend the establishing of mills and manufactures, as the needs of the settlers suggested. These brought with them not only the arts and industries of the higher civilization of their old home, but also somewhat more of the idea of social rank and the dignity of position than was usual in new American settlements—in the Northern states, at least.

Prominent among the distinguished French gentlemen who purchased land of M. LeRay was Joseph Bonaparte, ex-King of Spain. After the defeat at Waterloo, in 1815, Joseph, realizing that riches had wings, offered M. LeRay, who was then in France, whither he had been sent by our government to settle accounts between us and France, several wagon loads of silver for an uncertain amount of his American territory. There were no surveys or title deeds given at the time, but the Bonapartes were in haste to get away from France and there was scant time to enter into details. Napoleon promised to meet his brother in the United States, and had he been allowed to choose his line of travel there is no doubt that the Emperor would have preferred exile with his marshals and generals on our northern frontier to the lonely Isle of St. Helena.

Joseph Bonaparte made one purchase of 120,000 acres of land in Jefferson and Lewis counties. A beautiful lake covering 1,200 acres on the edge of the North Woods is still known as Bonaparte Lake. It is dotted with picturesque islands, and being fed wholly by subterranean streams, its waters have that wonderful clearness and purity which have made the names of Loch Lamond and Loch Katrine so pleasantly famous in Scottish story. At a place on Indian river, about nine miles from Carthage, the waters flow under a rock of white limestone, and at this point called Natural Bridge, Joseph Bonaparte built a house which is still standing. The bridge on the upper side is almost as smooth as the work of a mason, while beneath, the waters have worn deep grottoes where one can walk upright into the rocky recesses till he finds himself groping in darkness. The locality rewards the geologist with rare and curious minerals. The

near-by Bonaparte house might easily be taken for an old-fashioned meeting house without belfry or steeple. It is now a tenement house, but its occupants take pride in showing its oddities to the curious visitor and in furnishing their own admiring commentary upon "the Count," as they call the ex-King of Spain; his green velvet hunting suits; his free expenditure of money; his conciliating manners toward all his neighbors, and his bullet-proof sleeping-chamber.

The Count (de Surveillers) spent four summers on his American estate with a retinue of followers, and as guests, many distinguished French generals, exiles like himself.

Their banquets, served on golden dishes, were characterized by all the pomp and precision of court etiquette. Some of these noble guests became colonists for awhile. Among them were Count Real, Napoleon's Chief Prefect of Police; the Duc de Vincennes, Hasler, a philosopher of eminence; M. Pigeon, an astronomer, who brought some of the finest instruments known to the age to Cape Vincent; Marshal Grouchy, to whose too implicit obedience of orders historians attribute the defeat at Waterloo; and other Napoleonic adherents who joined in building a house for the Emperor's occupation when he should escape from St. Helena. Cape Vincent, by the way, was named for M. LeRay's son. Another member of the Bonaparte family, Napoleon Louis Lucien Murat, likewise became a resident of Jefferson county. He was the son of the brilliant General Murat, Napoleon's great cavalry officer, whom he made King of the Two Sicilies and of Caroline, sister of the First Consul. The son remained for awhile after Waterloo with his mother in Spain, until the Bourbons made his residence there too uncomfortable, and then he joined the contingent of refugees and purchased a tract of land on Indian river, near Theresa. Here he opened a store, built saw-mills and grist-mills, and fancied he had founded a city, which he named Joachim, in honor of his father. He was a gay and volatile young fellow, and although the fortunes of his family and his country at that time were grave enough to fill a thoughtful mind with gloomy apprehension, he seemed intent on making life a holiday.

His store, instead of being stocked with corduroy and jeans, which were needed by the settlers, was decked out with artificial flowers and French millinery, and at his fantastic entertainments he metamorphosed the farmers' daughters, the only young women in the vicinity, into Cinderellas clothed with delicate silks imported by him and distributed freely among the maids of the Dutch settlement. Among the luxuries which the

Prince brought with him from France was a grand piano, which was preserved until the ruinous Carthage fire in 1881. Its antique pattern showed the legs at either end connected by an elaborately carved harp, and braced by a long carved bar of solid mahogany, uniting the ends as old fashioned chairs were strengthened by a round running crossways near the floor. It rested upon carved lion's feet, and at each end were drawers for music. Nothing now remains of "Joachim," a city whose "glory passed away while yet it never was." The name alone still clings to a bridge and to the dam.

The Prince married an American woman, who, when their last shred of fortune had fled, opened a boarding school under the untitled name Madame Murat.

A writer of a sensational article in Putnam's Magazine in 1853, under the caption "Have We a Bourbon Among Us?" attempted to foist a marvelous tale upon the world in the assertion that the well-beloved missionary preacher to the Indians, the Rev. Eleazar Williams, was in reality the young Dauphin, son of Louis XVI. and Marie Antoinette, and that M. LeRay de Chaumont was the agent of his rescue, escape and preservation in these safe solitudes in Northern New York. Mons. Vincent LeRay indignantly denied the charge and gave the denial all the publicity that print and painstaking could secure. Lamartine says the Prince died in prison June 9, 1795, and that "the miracle of silence over his escape would be greater than his miraculous escape itself." It is hoped that memory of the historic men and women connected with the French nobility in Northern New York may be kept alive until some skillful hand shall tell the story of their residence here, as Irving has given permanence to the historic Dutchmen of the Hudson; as Cooper, in the Leather Stocking series, has kept the braves marching through the Valley of the Susquehanna; as Longfellow has perpetuated the sufferings of the Acadian peasants in the tender story of Evangeline.

M. LeRay and all his family returned to France in June, 1836. He died in December, 1840, aged eighty, leaving three children and two sisters.

Alexander LeRay was murdered in a duel in Texas in 1844.

Therese, Countess de Gonvello, died in 1853, leaving one son, who came to the United States in 1881, invited by our government to represent the LeRay family at the Centennial celebration of the surrender of Cornwallis at Yorktown. Before returning he visited the old Jefferson County home.

Vincent LeRay, who succeeded to his father's estate in 1825, was a

methodical business man, and, though strictly honorable, possessed none of the liberal qualities of his father. He died in 1886, leaving one son, Charles, Marquis de St. Paul, a childless man with whom the fine historic name will probably cease.

And as the members of the New Century Club seek invigoration in the great Adirondack forest, or the tonic air and soothing loveliness of St. Lawrence and her Thousand Isles, when they pass the scene of these old-time stories, hopes, splendors and follies, marked now only by rude loneliness, its real loveliness all hidden away from the tourist who does not leave the railway when the conductor calls the commonplace name, "Felt's Mills"—let them send back one tender thought to their fellow member whose childhood home was here, of which she can truly say:

"Where'er I roam, whatever climes I see,
My heart, untravell'd, fondly turns to thee."

MARTHA L. WHITCHER (Whitesboro),
New Century Club, Utica, N. Y.

THE CHAIRMAN: The next paper will be a paper from Mrs. Ellen B. Washburne, of the Medfield Massachusetts Women's Club, on the subject of Hannah Adams. The paper will be read by Mrs. Winslow, of Brooklyn.

The paper was read, and is as follows:

HANNAH ADAMS.

Hannah Adams, one of the very earliest of women writers of New England, was born in Medfield, Mass., a village eighteen miles from Boston, October 2, 1755.

Both her father and mother were descended from the original settlers of the town, her father being fitted for Harvard College, though being obliged to remain at home on account of poor health.

Hannah was one of several children, but her health being too delicate to allow of her attending school regularly, she remained at home, developing a great natural fondness for reading. From students boarding in her father's family she borrowed books and mastered the elements of Latin, Greek, Geography and Logic, so that later she was able to fit young men for college.

About this time her father lost his property and the family became

much reduced, so that Hannah was forced to accept almost any kind of work in order to buy pens, ink and paper.

She was the leading spirit of a small circle of young ladies from adjoining towns of tastes akin to her own, who met together for mutual improvement. This has been called the *first Woman's Club in New England*, and was only dissolved by the breaking out of the Revolutionary War.

Her manuscripts were at first written for her own pleasure, her lack of income suggested the publishing of them, but her ignorance of business methods put her in the power of unscrupulous publishers, so that she received almost no profit from the sale of her works.

Her first book, "View of Religions," was printed in 1784, then came "History of New England," written for the use of schools in 1799, when her eyes failed her and she was obliged to give up all literary work for two years.

In 1804 was published "View of Christian Religions," and in 1812 came out her greatest work, "The History of the Jews."

During the last few years of her life she was persuaded to write her autobiography as a legacy to an aged sister, and it will prove an interesting book for anyone to read now, being written in so modest and direct a style.

She died in Brookline December 15, 1831, and was the first person to be buried in Mt. Auburn Cemetery.

She had the faculty of getting so deeply engrossed in whatever was occupying her mind, that she sometimes appeared very absent minded and eccentric, and many amusing anecdotes are told of her in consequence.

When a child, riding to church upon a pillion behind her father and intently reading, she is said to have fallen off, and when her father, who was as absent minded as she, arrived at the church and missed her and went back to find her, there she sat in the road, still reading, not having noticed her fall.

Once, when taking tea with a friend, she absent mindedly emptied the entire contents of the cream pitcher into her cup, so that it ran over, filling the saucer. When asked later if she would have another cup of tea, she pleasantly said, "Not quite so much cream, please."

Her portrait hangs in the Boston Athenæum, and her placid face shows her to have been a person of rare sweetness as well as of strength of character.

THE CHAIRMAN: The statement has been made that Ann Bradstreet was the first writer, but Ann Bradstreet was an

English woman, educated in England, and I think the claim can be justly made for Hannah Adams.

We will now hear a few more reports from clubs, and I will call on the club from Findlay, Ohio, the Carpe Diem Club, Mrs. John Poe.

The report was read.

One of the methods employed in the beginning of the year that we studied English history, was as follows :

One of our members was programmed for a Chart Lecture upon the Origin of the English People. This at first seemed quite formidable to the lady on duty, but a map of early England was prepared, and a condensed talk was very successful in enabling us to cover a lengthy period in one lesson, and lead up in an interesting manner to the later history. This proved so successful that the same method was adopted the next year at the beginning of the study of French history. On subjects of especial importance, table-talks and conversations with able leaders have, with us, proved very helpful. In studying the history of France one novel feature was an Evening at the Court of Louis XIV. Each member gave a short account of some part of this reign, in which the important personages and events of this era were discussed. In locating and understanding the important and historical cities of France a novel method was pursued.

Each member traveled, in a paper, from one city to another, describing the same, the country and the manner of traveling, locating the historical points with the accuracy of one personally familiar with the facts mentioned. By the aid of the imagination the members were able to weave a happy description that proved the efficacy of the travelers.

In making this sketch as brief as possible, we have only been able to give a few of the methods employed to make the study of history interesting as well as instructive.

THE CHAIRMAN : The next club from which I shall call for a report is the Ossoli Circle, Knoxville, Tennessee. Mrs. May Alden Ward, of New England Women's Press Club, will read it for us.

The report was read, and is as follows :

REPORT OF OSSOLI CIRCLE, KNOXVILLE, TENNESSEE.

The course of study for 1894-95 includes the History of Germany, its Art and Letters, the Historical Plays of Shakespeare, the History and Literature of Denmark, One Hundred Years of American Progress, and the Early History and Settlement of Our Own State—Tennessee.

The meetings were well attended, and many able papers were written.

October, 1894, opened with the meeting of the A. A. W., under the auspices of the W. E. and I. U. and Ossoli Circle.

An elegant reception was tendered the association by Ossoli, and the meetings were full of interest.

In this same month state federation was first discussed, but no action was taken in the matter until May, 1895, and it was then again postponed.

As a club, Ossoli has extended its influence by forming an associate membership. Work has been divided into departments, thus bringing more members into active work on the course of study, and much time has also been given to the constitution, thereby establishing a firm foundation for future systematic work.

During the year 1895 we, with others, entertained Prof. Zeublin, of Chicago University, who came in the interest of University Extension. Leland Powers, the impersonator, was brought here under Ossoli's auspices, and we are to have Hannibal Williams this month.

The most progressive step taken in the spring of 1895 was the forming of the Woman's Council at the call of our club.

Ossoli will send, as its exhibit to the Tennessee Centennial, the President's chair, made of native cherry wood, and formally presented to the Circle this year.

Initiatory steps have been taken to secure a home for our club; \$1,500 has already been raised, and this is but the beginning.

A Century of France has occupied the greater part of this season's study, interspersed with current events and the live topics of the day.

At the call of Ossoli, the clubs of our state convened in Knoxville, February 13-15, and the state was then federated.

The close of the season of 1895 and 1896 is marked by strong active work. All the members are showing increased interest in the club.

With its membership of seventy-five active, brainy women, an interested honorary and associate list, and a plan of thorough, systematic work, we see nothing before us but progress.

SADIE S. SAXTON,
Corresponding Secretary Ossoli.

THE CHAIRMAN: We will now have a brief report from the Fifteen Club of Santa Fe, New Mexico.

The paper was read, and is as follows:

REPORT OF THE FIFTEEN CLUB OF SANTA FE, NEW MEXICO.

Formed in 1891.

As the name implies, the membership is limited.

Officers are president and secretary, the latter being treasurer also.

President chosen at each weekly meeting, thus giving all an opportunity to be familiar with parliamentary rules.

Secretary chosen once a quarter, and all in alphabetical order.

Joined the Federation in 1893. Its work purely literary.

A specimen programme would be:

1. Ten minutes' discussion of current events.
2. Carefully prepared paper on literature of the Elizabethan age, or character sketch of Cromwell.
3. Reading from some poet of that day or age.
4. Review of a late magazine; closing with criticisms of the afternoon's work.

M. JENNE WARNER,

Chairman Territorial Correspondence.

THE CHAIRMAN: The next club I shall call on is the Travelers' Club of Mansfield, Ohio—Mrs. Weaver.

MRS. WEAVER: We have nothing to report to amount to anything. Mrs. Frye has sent the following short report:

REPORT OF TRAVELERS CLUB, PORTLAND, MAINE.

The coming winter we propose devoting to travel in America, and literally traveling to historical Concord, Mass., and other historical places in a body.

Two Mondays in each month will be devoted to this and one to current events and one to civics, with an instructor.

Parliamentary law is to be strictly adhered to in our meeting for the first hour, informal discussion the last hour. Mr. Frye gives us a field-day with all the husbands in June.

We are to be interested in the Young Patriots' Club next winter for boys

and girls, bringing in local history, parliamentary rules, good government, etc.

MRS. GEO. C. FRYE,
Pres. and State Cor. for Maine.

THE CHAIRMAN: We will now have a brief report from the Athena Club, of Berlin, Wisconsin.

The report was read, and is as follows:

REPORT FROM BERLIN, WISCONSIN.

During the winter season our club gives monthly social and literary receptions. These meetings are attended by gentlemen who are associate members of the club, and the exercises are conducted by them. On such occasions the literary programme is preceded by a supper, served in a simple, home-like manner. A strong feeling of good comradeship and mutual interest between the ladies and gentlemen of the club has been engendered, and the associate members stand ready to assist in obtaining lecturers or to co-operate with the club in any movement considered helpful and uplifting, and it is believed by the Athena that the culture club of the future should and will be composed of both men and women.

The work of the evening class has usually been confined to the historical plays of Shakespeare, with incidental topics.

The Saturday afternoon meetings are devoted to a comparative study of literature.

For some years the dramas of Shakespeare were made the basis of a plan, and with them were combined studies from the Greek dramatists, Browning, Tennyson and other authors in whose writings were found analogous dramatic effects or ethical relations.

In analyzing a poem, historical, local and legendary associations are surveyed, and gems of thought emphasized, but the chief aim is to grasp the underlying meaning of the work and to ascertain its theme or message for personal absorption. In other words, literature is viewed as life, and from it an attempt is made to glean lessons on the ideal significance of character, and thus to obtain both esthetic and spiritual cultivation. As the scheme of study requires much thoughtful preparation, it is placed in charge of a leader elected by the class. This class is also expected to be thoroughly conversant with the subjects embraced, while a department of current events is conducted by each member in turn. Few papers are pre-

pared, the method outlined being largely colloquial. Plans of study formulated by the club have been successfully used by a number of other clubs, as well as by the English Literature Class of the local High School.

Last year the continuous thread upon which the lessons were strung was the ideal of service, expressions of many writers on this theme being drawn upon as illustrations, including a survey of communism and socialism. The underlying thought of the lesson scheme for 1896 is the relativity of good and evil, Goethe's "Faust" being taken as a foundation or starting point, and the entire year's work devoted to a portrayal of the views of noted authors upon this problem, Biblical statements finding prominent notice.

At intervals the club has a review lesson, which assumes the character of an experience meeting, each member being asked to speak of some lesson which has particularly appealed to her as capable of practical application. Thus the highest ideals of the world's immortals are brought vividly home to the inner consciousness of all and permanent impressions stamped upon the mind. This method of investigating the philosophy of life generates careful reflection, and is making itself apparent in the lives and characters of the members, leading to an environment of which love is the radiating center—that love which is to emancipate the world. Such studies must surely become in time a powerful force in any community, tending to the coming of that glad to-morrow, of which Emerson prophesied when he said, "The age of the quadruped is to go, and the age of the brain and the heart is to come in," and "at last, culture shall absorb the chaos and Gehenna."

LUCY E. MORRIS, *State Chairman of Cor., Wisconsin.*

THE CHAIRMAN: We will now have the paper by Mrs. Marion Couthouy Smith. I wish to say that this paper was prepared at very short notice to oblige us, and the writer wishes such a statement made in justice to herself. The paper will be read by Miss Mary Johnston, of Louisville.

The paper was read, and is as follows:

THE DRAMA AND THE HISTORICAL NOVEL AS INTERPRETERS OF HISTORY.

Nothing is more certain than that human life is in constant need of being interpreted, even to those who are living it day by day. Much more

does the history of the past require a searchlight cast upon it, that its full significance may be apprehended. For we can only understand the present and predict the future through study of the tendencies of the past. It is all one plan and undoubtedly the searchlight is the eye of genius—undoubtedly the poet is the interpreter of life to the living.

I use the word poet in its broader significance; not as the singer only, but as the artist whose material is human life and character. By the synthetic process of art, the common existent elements of life are combined to form a new creation, which is *typical*, and which therefore interprets the actual. The type includes the main characteristics of every individual whom it represents. What is Richard I. as we have him in history? An absentee king, a crusader through love of adventure, a clever soldier and statesman, whose premature death in battle made way for the accession of the infamous John; these and other bare facts we might state without gaining a very clear picture either of the man or of his time. But what is Richard as we have him in poetry? The knight errant of the Middle Ages; the champion of the Holy Sepulchre; the Lion-heart, the chivalric warrior, minstrel and friend. Which is the real Richard? Does it matter very much, so that we see the typical man, whom the exigencies of his day made possible? *Truth* extends far beyond *fact* on every side—we want the sight of a character rather than of an individual.

We can not gain this from history, properly so-called. National literature is, in every age, the interpreter of national character, and among the highest forms of national literature are its drama and what is called its fiction. For these present the type. And more—they display a distinct portion of the detail of the plan. A great piece of faded tapestry, covering a wall, shows a confused picture of some kind of action, viewed as a whole. Restore two or three figures in detail, and you see what the worker really accomplished. The tapestry of history is faded by time, but give us the restored image of two or three figures, and our fancy supplies the rest; we see at last a vivid picture. As we watch with Dante that awful cloud of living souls sweeping by with lamentable cries, we can not realize the sum of their despair. We fear, but we do not sympathize; until Virgil calls upon the shades of Paolo and Francesca da Rimini, and they stand divided from the crowd, telling their melancholy story. Then the tears come, and we feel that every detail of that terrible rushing concourse is a living, suffering creature.

History proper—the calm philosophical statement of events in their

order, as supplied by authentic record—is certainly an important part of national literature. It is the foundation upon which we build all structures of art, and all systems of government. The history of humanity is, in its essence, a history of evolution; and not less so than the history of the physical universe, since evolution is the method of working of the conscious will of an omnipresent God, and is therefore the universal law of development. The rise and fall of nations, and their influence upon each other—these are mighty movements, having a mighty significance. But each of these movements is a mass of intricate detail. Life re-acts upon life, and every vibration helps to form the general trend of motion. Do you remember a story by Edward Everett Hale, called “Hands Off”? In this story, the captive Joseph escapes from the hands of the merchants to whom his brothers sold him, and goes back to his father. The imaginary history of the world is then given—a world without the Egyptian or the Jewish nations, both of which were saved from the famine by the forethought of Joseph. The picture has a terrible *vraisemblance*, and the lesson is obvious; “*For we are also His children.*” Every life, every event has its purpose as a part of the great plan.

We can not, without the aid of genius, obtain a clear view of the characteristic details of life in any period. Without contemporary and retrospective art—that is, without the drama and the historical narrative—we should miss the perception of those elements common to humanity in all ages,—the daily household life, the joy and sorrow, the labor and the love, of living men and women. The searchlight of Imagination shows us, not the fancies, the unrealities, but the actual verities of human life. The drama, which is poetry and graphic art combined, has existed in every nation sufficiently civilized to attempt to interpret itself. The condemnation of the drama has been one of the serious mistakes of modern religion. To condemn an art *per se* is to condemn one of God's methods of revealing man to mankind. To condemn any false or degenerate manifestation of an art is another matter altogether, but to discourage the artist as an artist is to take one's share in the killing of the prophets. As moral and intellectual beings we must “hold the mirror up to Nature;” we must only see to it that the mirror is not one which gives a distorted reflection.

In the beginning, the drama was the handmaid of religion; the Greek drama, the first which came to perfection as an art, was peculiarly moral and religious in its significance. As the condition of the drama in any nation is to a considerable extent the measure of its civilization, we naturally

find ancient dramatic art at its height among the Hellenic people. Sophocles, Æschylus, Euripides—these are still names to conjure with. I am not, however, dealing with names, nor writing for the purpose of glorifying the great dramatic writers of any period; it is the function of art as a whole that I wish to point out—the function of works of the imagination in illuminating and vitilizing history. In this function art would fail if divorced from religion, for it would deal with half-truths. The earliest and most spontaneous art always draws its life and power from religion. Crude as were the Miracle Plays of the Middle Ages, they served a great purpose, that of giving to the truths of Christianity a vivid representation before the ignorant masses of the people. It was sort of kindergarten method, like the highly-colored pictures which we exhibit to children to make an impression upon the senses, and thence upon the memory. The irreverence involved was unconscious and unintentional; it was but the coarse expression of untutored enthusiasm. Its survival among a peasant class, even in our day, is a manifestation so vital with sincerity that the most fastidious are not shocked, but touched, one and all, to the very soul.

In the higher forms of the historical drama—the realm in which Shakespeare, of course, is king—we have the illuminating process carried to perfection. There is one factor in the government of nations which is apparently accidental, and which, though doubtless overruled by Divine Providence, defies all the calculations of men. This factor is the working of individual passion and ambition. What any man will do under the influence of some great emotion, evil or otherwise, is not to be predicted; yet very often the whole course of events will turn upon an action prompted by such a motive. It is precisely this element which is dealt with by the historical play, poem or story; and its study brings us nearer to the truth of things than any bare transcription of events could possibly do. In Shakespeare we have the soul of history, and yet we know Shakespeare's royal disregard of mere fact. Take the nomenclature in Hamlet alone as an instance of his contempt for the actual and the merely probable. Rosencrantz, Guildenstern, Polonius, Claudius, Laertes, Horatio, Osric. What a mixture. German, Saxon, Latin, Greek, and whatnot besides. It is nothing to him. Any name will serve upon which to hang a personality, and Hamlet might have been a Prince of No Man's Land as well as of Denmark. In the same way he does not greatly care whether he gets history straight or not. But through the scene walks the living man and woman—Julius Cæsar, Cleopatra, Coriolanus, Richard III., Hotspur, Prince

Harry, even old King Lear (did he ever live or not in those twilight days?); and each one, as he speaks and breathes before us, brings with him the very atmosphere of his time. We feel the great passions, the human motives that moved them all. Never mind facts. *When* these men and women lived, this is *how* they lived; this is what they felt. In that day, and under the same influences, we too, should have felt and acted as they did; of this we are sure. Or else we imagine that we should have realized the fate to which they were drifting, and resisted the temptations which drove them to that fate. In any case we know and understand them, and by this vitalizing process history is interpreted.

So much for the Shakespearean drama—the highest, the noblest, the most illuminating which the world has ever known. But besides this and other heroic forms, we have the current contemporary drama, which in every age should give a true picture of life and manners. It *must*, in fact, do this to a certain extent, and if it does not reproduce the better element, it will inevitably reproduce the worse. In view of all this, I grieve to think of the impression made upon future centuries by such specimens of our own drama as may survive. Just here we may ask the question: Why are we at this time so misrepresented upon the contemporary stage? I think, because in the practice of this art we have admitted other motives besides purely artistic and moral ones. Influenced by the prevailing eagerness for money and notoriety, we commit the fatal mistake of trying to *follow* public taste rather than to *lead* it, thus perpetually lowering the standard of excellence. Before the public can be pleased it should be educated. Where we flatter we demoralize. Where we gratify an unworthy demand we emphasize unworthy characteristics on the part of mankind in general. We are in danger of losing the ideal, which is the highest reality. So we may misinterpret history.

Coming now to the subject of the historical novel, the outlook is more encouraging. This is pre-eminently the age of fiction, and while we have much fiction which is essentially unworthy and demoralizing, we have much that is healthful and noble to serve as a counteracting force. The domain of the historical novel is broader than that of the drama. Indeed, to consider the subject of historical fiction in any adequate fashion we must include more than the novel proper, which is an outgrowth of modern times. We must take in the legendary narrative of earlier days, whether in prose or verse, which was the prototype of the modern novel. Some of the main characters in these heroic tales were persons who really lived, but invested

with legendary attributes, and represented under romantic circumstances. How much of the actual *story* is true does not concern us; it is the picture of the times, and the typical *character*, which is of interest. Is it not from Homer that we gain the most vivid conception of the Greek character? And in the early Middle Ages there must have been men who approached the ideal of King Arthur's knighthood. Were not such men necessary in the evolution of a developed humanity? And is not the record most valuable, highly colored as it is—bringing home to us the aims and methods, the hopes and struggles, the loves and sacrifices, of these children of a simpler, cruder civilization? "Ah, Sir Lancelot, there thou liest, that wert never matched of earthly knight's hand!" How vivid is the characterization! How such men become our friends, and take their place in our cherished conception of the past!

Here it may be objected that I am dealing with fiction pure and simple, rather than with the historical novel properly so-called. Perhaps; yet I find much of true history in what is called tradition. Let us pass quickly, however, to the true historical novel of modern times. And here we begin with Scott.

To begin with Scott is precisely what I would advise any parent or teacher to do who wished to develop in a child a pure taste for fiction, which should help him to know what to choose and what to avoid. The healthful spirit, the glowing realism, the intimate knowledge of the past which is like clairvoyance, the living interest in the narrative as it flows smoothly, brightly, naturally along—where shall we find these as in the Wizard of our youthful days? Under his searchlight every dark corner shines; history is not a study, but a life. It passes like a panorama before our very eyes. We breathe with equal freedom the keen air of highlands and the perfumed air of the court. And all the atmosphere is clear daylight, without lurid shadows or artificial glare. Is there anything better and truer? Nothing, in its essential traits; but others have followed with closer analysis of the subtler elements of life.

It is reported that the beloved Thackeray said of "Esmond": "I started out to write the best historical novel that had ever been written, and 'gad, sir, *I did it!*'" Whether the least assuming of men ever had this little fit of egotism or not, I can not tell; but if he said it, he was not far from the truth. Perhaps he was entirely right, only—he wrote "The Virginians" afterward! Did you ever find so clear, so just, so lovely and *loving* a portrayal of our own Washington as Thackeray has given in that book? Don't you know Washington after reading it as you never knew him before?

However, it is not my purpose to multiply examples; we all know our favorites. And among characters in history—real persons who lived and died upon this world of ours, and are living *somewhere* to-day—the special ones who are most dear to us are those who have been brought near by the re-creative imagination of genius. Ancient cities ring with life again; by-gone splendors shine. We see the beauty of fair ill-fated queens, long dead; the power of kings and warriors. In Florence—Romola's Florence—the Florence of the Medici—the strong passionate face of Savonarola grows into reality, and those wonderful sensitive hands of his are stretched out pleadingly from the stake of tortures. Did we know Savonarola until George Eliot wove his life into her beautiful human story? Did we indeed know Florence, in all her turmoil and her magnificence?

Most wonderful, perhaps, of all, is the magic by which George Ebers, the German novelist, has made ancient Egypt real to us. That strange people—animated mummies, as we think of them—walking hieroglyphics!—they were after all men of like passions with ourselves. The great Rameses was a father; there were young lovers among his soldiers, who wooed young maidens on festival days. Children played in the sunshine around the walls of those mighty temples, where the colossal images sit with their hands upon their knees in eternal calm. It no longer seems so strange and senseless that men should worship a white bull, when we hear the priests talk familiarly of the incarnation of Apis, and see the beautiful animal led forth garlanded with flowers.

And now a word of two American writers and I have done. First, General Wallace, whose works are classics, and who has given to us a beautiful interpretation of a divine history. Apart from its deep religious significance, *Ben Hur* is inimitable as a portrayal of that marvelous period when the world, united under the far-reaching rule of the most powerful government ever known, was ripe for the advent of Christ. The chapter on the crucifixion, once read, can never be forgotten.

The latest historical tale—it can hardly be called a novel—is Mark Twain's "Personal Recollections of Joan of Arc," a book which will be peculiarly acceptable to women, because of its beautiful picture of that Miracle of France—that tender maiden, warrior, saint and prophet, whose image shines like a star above the common world of men and women. It is a beautiful picture, in spite of defects in the book which I do not now feel called upon to point out. It is a work which will live, for it is a needed illumination, and an outcome of honest and noble enthusiasm, eloquently expressed.

And so, with the searchlight still shining upon that lovely and heroic figure of ideal womanhood, I leave you, with the hope that the woman of to-day—her high purposes, her brave struggles, her worthy attainments—may find in the genius of the future a just and clear interpretation, and a true statement of her rightful place in the history of the world.

MARION COUTHOUY SMITH.

The time for adjournment having arrived the department closed its session.

HAMPTON COLLEGE, MAY 28, 1896.

11 A. M.

POETRY, MUSIC AND ART.

The meeting was called to order, and as the speakers were a little late in assembling, the reports from various clubs were called for first and were read as follows :

THE ART DEPARTMENT OF THE CLEVELAND SOROSIS.

The art department of the Cleveland Sorosis has for the past five years been confined to narrow limits, and the work has consisted chiefly of the reading of several papers on painting and sculpture and kindred topics prepared for the meetings of Sorosis in the month devoted to the subject of art. There has been of course a little knowledge gained of artists and their work, but the gain has been mostly to those who have prepared the papers or by those who have given to Sorosis from their stored experience.

The outline for the coming year will be more comprehensive, as it is designed to make the art department one of the working departments, having regular meetings and a membership pledged to take active part in the study of art.

It is the art which makes for culture on broad lines, rather than the production of art, which will engross the attention of the busy women whose lives are as full as are the lives of our Sorosis ladies. While there are several artists of no mean reputation who belong to Sorosis, it is not to them that the art department will be directed. It is to the women who never have, and never expect to have, a palette in their hands. It is not so much to those who have traveled and seen the great galleries of the

world as to the workaday women who have heretofore thought that art was an indefinite something spelled with a capital A, which was not for the uninitiated Philistine but for the favored few, and which smacked of Bohemianism, and if not of the Latin quarter, of studios filled with things faded and frayed or of girl students in long gingham aprons spattered with paint.

What we wish to do is to make the members of the art department of Sorosis familiar with art from a literary standpoint, or that of history. Because a woman is not able to go to the galleries of the other side is no reason why she should not know where these galleries are situated and where the many masterpieces may be found. Photography has made it possible for us to bring the mountain to those who can not go to the mountain.

Exhaustive papers on obscure things, using names and terms known only to the craft, will not be tolerated, but talks by the best artists and those who have seen for themselves will be given to the class, and the ladies will be shown photographs of the interiors and exteriors of the great storehouses of art, such as the Vatican, the Louvre, the British Museum, Burlington House, the National Gallery and others of equal importance. Visits will be made to the collections in our own city, and lectures will be given on the modern painters. The doings of the art societies, of the National Academy, and the exhibitions from the Salon to the local studios, will be live topics in the meetings.

The members will be given tasks of hunting up the biographies and histories of the old masters and will study comparatively the works of those men who have dominated the art of the entire world. They will learn the different periods of decoration and architecture, and will know whether a room is done in Romanesque, Gothic, Renaissance, Rococo, Colonial or Empire style.

They will learn the different schools of painting, and will know at a glance whether a given picture belongs to the impressionistic or realistic cult. They will distinguish a Raphael, a Murillo, a Titian, a Turner, and any of the Barbizon group of painters. They will know a Rosa Bouheur, a Whistler, a Sargent or a Monet haystack as well as they now know the difference between organdies, dimities or linen lawns.

The great tapestries will be studied with their history and manufacture, and jewels and laces will have their share in the careful research.

They will learn of the great sculptors of the past and present and grow to love the Elgin marbles, the Winged Victory, the Venus and the Diana,

and to know where the greatest pieces are, where they were found and who made them. The names of the masters will be familiar all the way from Michael Angelo to Millais, and there will be a live interest taken in all that is spoken or read on art, because of a knowledge of the subject and an intelligent understanding of all that is necessary for a woman of the highest culture to know.

If the Parthenon, the Acropolis, Santa Sophia, St. Marks and St. Peters are familiar friends, if all the way from the Nelson column with its lions to the Pyramids, the earth is strewn with things she knows, there will be a keener appreciation of all literature, and that in itself is sufficient to repay the modern woman for the time expended in the art department to familiarize herself with the recognized objects of art.

Ruskin says that Science is to know, art to do. Perhaps, then, it is not art, but the science of art which will be the study of Sorosis, but whatever the classification, there can not fail to be great gain in culture in learning to appreciate and become conversant with the work of the artists of the world and to read between the lines and brush and thumb-marks, and gather some of the inspiration breathed into art; to read the artist's language in his own medium, and to gain the feeling that it is the spirit of art, which hand in hand with the spirit of nature, leads away from the sordid to the sublime.

May, 1896.

GABRIELLE TOWNSEND STEWART.

REPORT OF THE WOMAN'S CLUB OF DENVER, COLORADO.

MRS. FLORENCE HOWE HALL. *My Dear Madam:* As Mrs. Mott is ill, I will endeavor to give a little account of the "Circulating Picture Gallery," as you requested. The Art and Literature Department of the Woman's Club of Denver is collecting pictures by famous artists through solicitation from members of the club and their friends, which are placed in the public schools, where they remain three weeks, during which time the teachers explain them in detail to the children, and then they are passed on to another room, and thus they make the entire round of the schools. The reports from the teachers show that great interest is taken by the children, who ask many questions, and in this manner the work forms an artistic development in the mind of the child, for no pictures are accepted which do not possess artistic merit. Many of these pictures are historical, and fasten in the mind scenes and characteristics of different

countries and people. As will be seen, after passing through the schools they may after a few years again make a similar journey or furnish a nucleus for an art gallery.

I know of no better place for "Art in the Woman's Club of To-day" than the fostering of the esthetic nature of the child. A double purpose is also served, for by *giving* an interest is awakened in educational work in the giver, for the crying need of our schools is the awakening of the public interest in their behalf.

Yours most sincerely,

MARY P. MOORE,

Recording Secretary Woman's Club of Denver, and Chairman of Correspondence for Colorado.

REPORT OF ARUNDELL CLUB OF BALTIMORE.

The Musical Committee of the Arundell Club of Baltimore has given monthly musicales during the past two winters, at which members of the club and friends of members have furnished the necessary talent.

Chairman of Correspondence.

The Arundell Club of Baltimore has had a sketch class as a subsection of its Art Committee, which has met weekly for several months of the two years of the Club's existence. The class has always worked from life in any medium preferred by the individual, and the members of the class have taken their turn in supplying the model.

M. LOUISA STEWART,

For the Sketch Class.

FAUST.

Faust is the spiritual history of the human race, as seen in the evolution of modern civilization. This drama of the soul is divided (in form) into two great parts: Nature and Culture. Part I. Nature, is grouped around the German woman, Margaret. Part II. Culture, is grouped around the Grecian woman, Helen. But at the same time we must remember that the two parts make but one drama. The unity of the work is absolute, and it has no meaning except in its entirety. The connection between the two parts is furnished by the two great characters which run through both. These are the natural and the supernatural, Faust and Mephistopheles. Faust, the

natural, is man (or the human soul) as seen in the light of modern life and modern thought. Mephistopheles is the Devil, and remains the same (practically) through both parts. But with Faust it is very different. The best definition that can be given to the two great parts of the poem is their relation to him. Part I is "*The Damnation of Faust*" as many critics now call it. Part II is the "*Salvation of Faust*."

Part I begins in heaven, descends to earth, and ends in hell—at least in damnation and destruction, growing out of the very conditions of our modern life. Part II is the new birth of the race, through all the means which cultivate the soul, and ends (as Part I began) in heaven. The absolute unity of the work is thus made evident. Those who do not appreciate the second part are those who never understood the first.

The prologue in heaven begins with the Lord, the heavenly hosts, and afterward Mephistopheles. Their theme is man. Mephistopheles is given permission to use all his arts to tempt Faust.

Goethe here brings together four fundamental facts whose existence he assumes. As summarized by Snider these are :

- I. The Lord, self-existent spirit.
- II. The Archangels, unalienated from God.
- III. The alienated one, Mephistopheles.
- IV. The man Faust, round whom the action turns. He is to fall, but is again to return from his alienation. He furnishes the connection between the two grand opposing forces of the universe, the preserver and the destroyer. The theme of their discourse is the discipline of adversity. The Lord permits Mephistopheles to try Faust because thus only is human activity born into the world. Goethe hints that man would be nothing without the negative side. The Devil is a necessity to man, as well as to God. Man would never be built up in true manhood if he did not grow strong by conquering the Devil. It is interesting to note what (or who) this Devil is. According to Goethe it is the denial of reason which makes the Devil. Reason is the highest potency in the universe ; it is that faculty which comprehends wholes, grasps the universe, and knows God. The negation of this faculty is the Devil (or the perversion of reason).

But Faust has not been present at this meeting in heaven, and knows nothing of the permission to tempt him, which the Devil now possesses. It is time for us to take up this central character, who will lead us, hereafter, through the entire drama.

The very starting point of the poem shows us that it is to be the epic

of culture, and of the civilization of our day. Faust is introduced to us as a scholar in middle life, who has spent the ardent years of youth and manhood in study. He has mastered the four faculties of the German university: Philosophy, Jurisprudence, Medicine, Theology. The outcome of all his labor is, that he can know nothing. "Man can not know Truth." This denial is the germ of the entire poem. As the denial of reason makes the Devil, so the denial of truth makes evil. If man can not know truth, then he can not recognize the eternal principles which govern the universe. For him there can be no right, no wrong, no moral law, no civil law, no science, no God, no human institutions. But of all human institutions the two which most entirely represent the life of man are the family and the larger family of society. All other human institutions are official, or artificial; but society and the family are natural and real; the actual life and living of the race. It is the purpose of this poem to show that this denial not only produces the perverted family and the perverted society, but is the actual destruction of the real family, and the real society. This, however, is not to be an abstract truth. It must be embodied. The first part will therefore turn on the episode of Margaret, or the destruction of the family, and through it society.

But every man must create his own devil. This universal denial here uttered by Faust is the Mephistopheles already in him; and this germ will be developed into a diabolic reality outside of him. Along with this denial is the other side of Faust's nature—the aspiration for truth. These two principles exist unconsciously together. The one presupposes the other. The very intensity of Faust's denial springs from the strength of his love for truth. If he did not care for truth he would not take the trouble to deny it so bitterly—and because he still aspires he may yet be saved in spite of his denial. But before he can reach that happy culmination he must first go through his servitude to Mephistopheles. It need hardly be said that this is not only the history of the race, and of thought, but especially of Goethe's day. He lived through the entire period of the French Revolution, with all its negations and denials. Besides this, this spirit of denial is easily recognized as an element of all thought, of all ages. It is the old problem of knowledge, which is as old as philosophy, and even as old as Eden. The action in Part I is entirely concerned with this element of denial, and naturally falls into three parts:

I. The internal conflict in the mind of Faust between denying intellect and natural aspiration before the evolution of Mephistopheles.

II. Faust under the guidance of Mephistopheles, in the perverted world.

III. Faust's subjugation of Mephistopheles, who is made the means for the rescue of Margaret.

I. Conflict between intellect and aspiration. Faust having denied the possibility of attaining truth through intelligence, now turns to other means of circumventing the denial. First he tries magic; but his long interview with the Nature Spirit and then with the Earth Spirit brings no light. In his despair he realizes that he is not like the gods, for in them aspiration is realized, while he is only a worm of the dust, doomed to chafe against the limitations of his earthly existence. But, in a flash, he thinks of poison. He will make himself a god by leaving the narrow limitations of man's world and entering the boundless stretch of future existence. He will make manhood equal to godhood. Poison, an invention of man, shall be the destruction of man. He will reach the infinite by casting off the finite by death. At this moment the Easter chorus interposes, and its sentiments call him back to life.

The final outcome is that truth can not be known, not through the four faculties, not through magic, not by death, whose lesson has already been told to man through the resurrection, though its lesson is inaccessible to Faust through want of faith.

But aspiration, since it can not reach truth, will now turn in another direction. If he can not know truth, he can at least enjoy the sensuous life around him. Here is something attainable, but will it quench the desire for truth? He can try; and here the great transition in Faust begins to occur, the direct result of denying the validity of truth. Though the intellect be a lie the senses will give pleasure, and the Devil is already born. But this work of generating the Devil occupied Goethe nearly forty years, and was one of the last things to be finished in Part I.

If we try to follow the unfolding of his being we must follow Faust. Faust goes out with the people to see the beautiful world on Easter day but he has two souls in his breast, and as he comes home one of them seems to be gradually coming out of him, and strangely taking on the form of a dog, which is circling around him in ever narrowing circles. A grotesque Teutonic metamorphosis is the form employed to treat this problem, but it is laden with a profound significance. He takes the dog home with him, intent upon solving the riddle of his mysterious being. From this dog is evolved Mephistopheles. Aside from the symbolism em-

ployed, Mephistopheles is born from the denial of truth. The everlasting No has turned into a destroyer, as Mephistopheles now boldly announces himself: "I am the Spirit that Denies." (We now have the two great characters of the drama, Faust the man, the natural, and Mephistopheles the Devil, the supernatural.) Mephistopheles is not, however, the old-fashioned Devil with hoofs and horns, though he may at times assume these. The Prince of Darkness is now a fine gentleman, and invites Faust to be his companion in seeing life. But Faust curses life with a terrible curse, including everything that makes life desirable, and finally ends by cursing himself.

Mephistopheles finds that he has to make a new proposal to Faust. Companionship has not succeeded,—offer of services may win. He makes the new proposal, thus—If thou wilt go with me through life, step by step, thine I am on the spot, thy servant, thy slave. I shall serve thee here, but thou must serve me beyond. As this beyond is nothing to Faust, he accepts the offer. It is a good bargain. The future state is at least unreal, if man can not know truth. So he cares nothing for it, but applies the contract at once to this life. The contract runs thus—When thou, O Devil, art able to satisfy my soul, in its aspirations for truth, by the gratification of my senses, then thou canst have it. In that case he would be the Devil's anyhow, without any contract, as Mephistopheles says later. But can the Devil fulfill the conditions? Can he satisfy Faust's intellectual longings by gratifying his senses? This is the real point of the compact, as well as of the poem. Faust, in a fit of aspiration, says that Mephistopheles can not even understand the lofty striving of a human spirit, much less satisfy it. He will enter into the contract without fear of the result. "When I shall lay myself upon an idler's bed in peace, then take me, I am thine. When through thy lying flattery thou canst make me satisfied with myself, or deceive me with enjoyment, take me on the spot, let that day be my last."

And here begins the life of Faust under the guidance of Mephistopheles. Here the whole poetic thought and structure changes. Henceforth we are to see Faust moving in a new realm. "If a man enter the world of institutions with the conviction that there is no truth, no spiritual entity whatever, he must deny their rational side, and dwell in their sensuous side merely." This is Mephistopheles' element. A perverted world in all its institutions. Into it Faust now enters, and Mephistopheles will be his guide.

The first phase of the perverted world is Auerbach's cellar, or the perverted tavern, "Now taverns have their place, we must all eat and drink. But here we see a world whose denizens are lost in the one appetite for drink." Faust, however, with his old aspirations still alive, does not like it, and they soon pass to the next.

The second phase of the perverted world is the family—an institution with two sides, a rational and a sensuous, and which may therefore be perverted by Mephistopheles. The two sides of the family, in its process of perversion, will be shown by the poet in two separate movements:

I. The Witches' Kitchen, or the already perverted family.

II. The Story of Margaret, or the history of a true family.

The witches' kitchen introduces Faust to a world peculiarly belonging to Mephistopheles. The woman betrayed, banished from true society and the true family, even outlawed and trampled upon with scorn, goes forth into the world to organize a new family about her—but it is a perverted family, based only on the sensuous, without the rational end. A family in deadly hostility to the real family, secretly undermining and destroying it. Hither Faust is led, but finds nothing but disgust and loathing—except in one particular. In a magic mirror he catches a glimpse of the ideal human form, and begins to long for the beautiful. It is the birth of his classic tendency, in which the possibilities of art will be unfolded in the second part. But the main significance of this scene is the potion which the witch mixes for Faust by direction of Mephistopheles. It was to take twenty years off his life, and make him young again. Not only young, but as Mephistopheles said in derision of his magic mirror, he would soon see a Helen in every woman he met. We are to remember that Faust has been constantly deteriorating under the influence of Mephistopheles, and now this draught makes a totally different being of him. Besides, he knows nothing of the permission which Satan has to tempt him.

The counterpart to the witch's kitchen is found in the story of Margaret. The true family now enters the scene, but only to be perverted and destroyed. The story of Margaret is the most pitiful as well as the most powerful picture in all art and in all literature—but it grows directly out of the world of negations and perversions already dwelt upon. You must remember the meaning of Faust's denial of truth. To such a man there is no right, no wrong, no civil law, no moral law, no God, no human institutions. In this episode the damnable character of Faust's denial is

fully exposed. The family and the church are the two human institutions which have sheltered Margaret; and both of these must be broken into and destroyed, if Faust's negations are to continue or to go to their legitimate consequences. The world can nowhere furnish another such commentary on sin and its awful consequences. "If the ministry of religion has ceased to denounce sin, literature has not, and never can while this awful tragedy remains in existence."

Margaret is a mere child, and soon falls a prey to the diabolic inventions of Mephistopheles—though it is evidently genuine love which has sprung up between the two souls—both of whom, Faust and Margaret, have known nothing of love before. But even now Faust refuses to injure Margaret, and has determined to leave the place in spite of his love for her. Mephistopheles is fast losing his hold on Faust, and only succeeds at last in detaining him by pleading how lonely Margaret will be if he leaves her; and thus he keeps him within his grasp. Mephistopheles mixes a sleeping potion, and Faust easily persuades Margaret to give it to her mother, who never awakens from it. Her brother next hears of her disgrace, and hastens to avenge her. But he is killed in the duel by the thrust which Mephistopheles orders Faust to give while he parries the stroke of the brother with his invisible steel. The brother dies cursing Margaret, and Faust flees for murder. In gossip with a neighbor Margaret is soon made fully aware of the enormity of the sin she has committed, and hastens to the Mother of Sorrow to express to her the anguish of her heart. Many artists have tried to give expression, through form, to their idea of Margaret at the little shrine of the Virgin, but her own words express the idea best. "Even the metre sympathizes, the abrupt tottering lines of the verse vividly express the tear-choked intensity of the despairing maiden's voice":

"Ah, past guessing,
Beyond expressing
The pangs that wring my flesh and bone,
Why this anxious heart so burneth,
Why it trembleth, why it yearneth,
Knowest thou, and thou alone.

"Where ere I go, what sorrow,
What woe, what woe and sorrow
Within my bosom aches!
Alone, and ah, unsleeping
I'm weeping, weeping, weeping.
My heart within me breaks.

" Ah, in this hour of death, and near the grave
Succor me, thou, and save !
Look on me with Thy countenance benign.
Never was grief like Thine—
Look down, look down on mine."

Faust has been obliged to flee from the guilt of murder, and so they pass to the last scene in the perverted world. This is a wild, romantic world of witchery, called Walpurgis Night, or perverted society. It is the witches' dance on the summit of the Brocken. The perverted family leads to perverted society. A year has elapsed, and Margaret is in prison under sentence of death for the murder of her child. Faust in fierce rage demands that Mephistopheles shall save her from death, but she refuses to be saved when she finds that it is to be done through the agency of Mephistopheles, whom she has always mistrusted, and whose real character she now recognizes.

Goethe has been criticised for leaving Margaret to suffer the penalty of violated law, while Faust escapes. But this is only a surface view. If he were only telling a story it might be true, but not so here. He was undertaking to show the terrible result of teachings, which in his day were very common, and which have not disappeared from the earth yet. The very nature of tragedy is found in problems which can not be solved. And it was his intention to show that nothing could mitigate the awful result, so far as the present scene is concerned. Besides this, Margaret's refusal to leave the prison with Faust elevates her conduct into a voluntary expiation of her deed, and was her ground of appeal to heaven. Faust's effort to rescue Margaret is really changed into her effort to rescue him. She feels that she is forgiven and saved, but she "shudders to think of him." Her last call, "Henry, Henry," is the compassionate cry which follows the guilt-laden man as he goes out into the future. Besides, if we recall the conditions with which he started, we must see that he *could not* be punished. To him there was no right, no wrong, no law, no state. We might murder him, but it would only be as though he had been crushed out of existence by accident. He must grow into a right-minded man before he becomes capable of being punished. He is on the way to this; for we have already seen him suffering all the pangs of remorse and despair. Indeed, the author supposes him to spend years in this stupefying horror of remorse. The action in Part II is not supposed to begin until after the lapse of years. But greater than all these, is the additional reason that Faust represents

mankind; and this problem was the very one which Goethe was trying to solve. His damnation was soon accomplished, and is now complete. There is no need for us to kill him—he will kill himself. But will suicide save him? No indeed! Margaret is already saved, but what can save such a man as this? This was the point (or one of the points) which kept Goethe waiting forty years before he could finish the first part. Goethe had already, in his former works, brought three or four of his heroes to the final bitter end of their career, where the law of tragedy makes death and oblivion the only alternative. Some of them had died by the hand of the law, others by suicide—which, as were member, Faust would be only too willing to adopt. But at this point in his history, Goethe found himself unable to go further in that direction. Two other unfinished works besides Faust were on his hands; and his mind refused to work along the beaten track of tragedy. Merely to leave his characters to die, no longer answered the demand of his art. He had discovered that it is vastly greater to live; and vastly more difficult. To die is easy, almost cowardly easy. To live is far braver. To meet the consequence of your deeds, as Margaret did, by refusing to run away from her punishment; and finally, it may be, secure forgiveness and salvation. That is better.

But before taking up the second part let us see why it was that Goethe was willing to give this terrible moral force to the poem, which so unmistakably characterized it, and which was not characteristic of the eighteenth century? Three reasons might be offered:

I. The French Revolution was now practically over, and its mistakes and follies fully explained and exposed.

II. Goethe was already an old man, and had seen life in one of the most momentous periods of human history.

III. From his own relation to society and to the family he had learned what Faust was to learn—that the object of life is not to attain the infinite, but to limit ourselves to the attainable, the finite. That this alone is really much more than man can master. To adapt ourselves to this life is, therefore, the business of mankind; not simply for our own good, *but for the good of others*.

Here Goethe had made his own mistakes—"all my writings are confessions," he has told us time and again. In his youthful days he had encountered many affairs of the heart, but had always avoided marriage, lest it should hamper his pursuit of literature. He had never made the mistakes which Faust made, but had seen the danger of his position. Finally, after

his Italian journey, he had contracted an unlegalized marriage with a woman entirely beneath his station ; and although they lived faithfully and happily together for twenty years, yet the fact remains, that even the great Goethe was practically excluded from human society, as such, during all that time.

These are some of the reasons which we are sure were behind the deep convictions of Goethe, as he works them out in the wonderful drama of *Faust*. The second part opens with Faust awakening from the remorse of years, which the kindly influence of time and nature have cured. The disastrous results of obedience to selfish impulses have been experienced in the first part. He next concludes that obedience to one's nobler impulses must be the path to happiness. This is still a selfish position, but infinitely better than the other one. His yearning for a wider sphere of activity leads him to the service of the state, where he catches a glimpse of the wider benefits of culture, veiled under the name of Helen the Greek. Having once apprehended this idea, the idle life of the court no longer interests him. His general desire for culture now gives way to a distinct consciousness of where the highest culture is to be found. Here his intellectual regeneration begins. He resolves to give all his highest energies to the acquirement of the Greek spirit, or the spirit of Greek culture. This leads him through the entire field of the classic world and all its mythologies. He encounters first the ruder creations of the Greek mythology, the Griffin and the Sphynx—grotesque combinations of the animal, or the human and animal form. Then come the Sirens, and the Centaurs, where ugliness no longer exists, and where he learns the way to the abode of the wise sibyl, Manto, who introduces him to the secrets of nature.

In the third act he secures the hand of Helen, and the marriage of Romantic and Greek art is typified by the journey of Helen to the northern lands. She does not remain long, however, and with her return her garments only are left behind. That is, the real animating spirit of the Greek civilization can not remain with us long. But the noble classic mask, as seen in sculpture and literature, may still be retained and adapted to new uses in our modern civilization. It is evident that by this Goethe refers to the history of the Renaissance, not simply the Italian Renaissance, but the German Renaissance. The Reformation itself was a renaissance movement, out of which the first *Faust* legend arose. And Goethe's own day might be called another new birth of the nation into

literary life. Here then we have had two great stages in Faust's progress :

1. He has sought refuge, from sorrow and guilt, in nature.

2. Nature has led him to art, and the great realm of beauty has been revealed to him. But esthetic delights yield no enduring satisfaction. They have no aim outside of self. That is to say, the pursuit of the beautiful is not a final end. It is merely an educational process, and it brings him to a third step.

3. Helen's garment, like a cloud, carries him back to the German fatherland. He must rise from the esthetic world into the world of moral feeling and action. He must feel himself a member of the great human family, and ameliorate the lot of his suffering fellow-men. His motives have become purified. He begins to be conscious of his moral worth and responsibility as a human being.

Mephistopheles now feels that he is losing all control over Faust, and tries to divert him, but does not succeed. Faust is maturing an "astounding plan" to benefit the race of man. The ocean, that vast unfruitful expanse which is ever encroaching on the fertile land, he will subdue and tame. He will compel it to recede and will regain from it the soil which is now lost beneath its waters. (One work is here mentioned, as typical of the whole sum of Faust's beneficent activity for the welfare of humanity.) He demands and receives from the emperor sovereignty over the sea coast of the empire, in order to carry out his peaceful conquest and unfold the vast inner wealth, which a free and happy people may enjoy.

He has now reached the highest possibility of human existence. He is the actual, though not the nominal, ruler of a great people. (The king is still the nominal ruler.) But he has brought about all this good fortune for mankind by his own unselfish devotion to their interests. "He began life with Titanic yearnings for the unattainable, with impatient contempt for the narrowness of the human lot, with wild endeavors to overleap the limitations of human nature. But now, that which he once esteemed so lightly, has assumed in his mind its proper value. To be a man is more to him now than to be a god. The possibilities of human happiness and human development, even in this world, seem positively infinite." And yet all things do not go as he would like; his servants often make mistakes, and their violent deeds seem to increase his responsibility. On one of these occasions, as he stands at midnight on the balcony of his

palace, gazing regretfully at a fire which one of his overzealous servants has started, he sees four phantom women hovering toward him. They are Care, Want, Necessity and Guilt. He retires into the palace, and shuts the door after him; but Care steals in through the key-hole. The others keep circling about the abode of the mighty man, but can not gain admittance. Care is the companion of every mortal, be he high or low. She comes to prepare the way for her brother, Death. Faust tries, with his calm, clear reason, to shake her off and drive her away. But she breathes upon his eyes and blinds him. That is, he is mortal and can not resist the oncoming of old age. Nevertheless he is still undaunted. He has a great work in hand which occupies all his energies. He must press on while there is yet time, although he is now a hundred years old. But Mephistopheles, who knows that the end must now soon come, has summoned to his aid the host of Lemures, who are infernal phantoms and his minions. In anticipation of their victory they dig Faust's grave outside his palace windows. The old man hears their spades, and is reminded of his great work. He comes out, groping his way along the porch, to give directions. It has long been his desire to drain a wide extended marsh which breathes pestilence in the neighborhood, and makes long stretches of land uninhabitable. In spirit he already sees the prosperity which will follow. Too much intent upon this goal to have any sorrow for his blindness, he gives free play to his imagination. The future unrolls before him, one vision succeeds another. He sees a free people, living on a free land; not in slothful security, but surrounded by dangers which will ever keep their best energies at work.

" Yes! to this thought I hold with firm persistence;
 The last result of wisdom stamps it true;
 He only earns his freedom and existence,
 Who daily conquers them anew.
 Thus here, by dangers girt, shall glide away,
 Of childhood, manhood, age, the vigorous day:
 And such a throng I fain would see,
 Stand on free soil among a people free!
 Then dared I hail the moment fleeing:
Ah, still delay—thou art so fair!
 The traces can not, of mine earthly being,
 In æons perish,—they are there!
 In proud forefeeling of such lofty bliss,
 I now enjoy the highest moment,—this!"

He has spoken the fatal words; the contract is, according to the letter,

fulfilled, though not according to the spirit. Faust falls to the ground and the Lemures consign his body to mother earth. But in reality Mephistopheles has lost his wager. Instead of controlling Faust, he has been subjugated by Faust. Mephistopheles thinks he has the victory, and is wonderfully surprised when the angels bear away the soul of Faust.

Faust's upward flight through the ascending scales of being is marked by various companies of angels, who finally proclaim his redemption.

"The noble spirit now is free,
And saved from evil scheming:
Whoe'r aspires unweariedly
Is not beyond redeeming.
And if he feels the grace of love
Which from on high is given,
The Blessed Hosts that wait above
Shall welcome him to heaven."

The Mater Gloriosa (or Motherhood of God) now appears in space, surrounded by a multitude of penitent women. Among these are Mary Magdalene, the Woman of Samaria, and finally, "one formerly called Margaret," stealing close to her, before whom once, in an hour of bitter agony, she had poured forth her sorrow-laden prayer. What contrast now!

"Incline, O Maiden,
With mercy laden,
In light unfading,
Thy gracious countenance upon my bliss!
My loved, my lover,
His trials over
In yonder world, returns to me in this!
Vouchsafe to me that I instruct him!
Still dazzles him the Day's new glare."

She receives permission to conduct him to higher spheres, where the chorus of angels sing the last strain:

"All things transitory
But as symbols are sent;
Earth's insufficiency
Here grows to event;
The indescribable,
Here it is done;
The Woman-Soul leadeth us
Upward and on."

MAY ALDEN WARD.

New England Woman's Press Club, Cambridge, Mass.

**"CAN WE BEST ATTAIN TO A TRUE APPRECIATION OF THE POET AND HIS
WORK BY VIEWING HIM AS A MAN LIKE OTHER MEN, OR AS ONE
TOUCHED WITH DIVINE FIRE?"**

In these days when the "remains" of the great poets are carved for our edification on the dissecting tables of the college and university extension lecture, there is a growing tendency to regard poems rather as cadaver than as powerful living organisms.

The technical or art side is too much dwelt upon. The spirit flies before the scalpel. In the higher English work of college and academy too much stress is laid on poetics and too little on poetry.

"Thank heaven, bards began to write
Ere hand-books of poetics
Set all the world to tinkering
A sort of rhymed athletics.

No, rules and schools and critic's rod
(The centuries all show it),
May make a tinkling troubadour
But can not make—a poet."

It is the overemphasis laid upon the verse-side which has led so many to take such a realistic prosaic view of the poet and his work.

Poetry has two sides. The art or verse side (which is its body), and the thought side (which is its soul).

So, also, the poet has two sides from which he must be studied—the man side, "to face the world with," and the soul side, to face God.

In all that concerns the *technique*, the polish, the "mechanic of verse," as Lessing terms it, he is, like any other skilled workman, mere craftsman; in all that concerns the ideal, the *creative*, he is the inspired voice of something higher than himself. He is, as your programme phrases it, "one touched with divine fire," his genius is a divine gift. He has received an inspiration or a consecration (call it which you will), which makes him something more than other men, by the addition of a keener insight into the meaning of things.

His genius can not be regarded as a justification for evil living. "Whether out of the spirit or in, I know not," said St. Paul of certain lines *he* had penned. So, in all lapses from virtue we must feel that the divine light is withdrawn from the poet. He is distinctly "out of the spirit."

But at his highest he is to be regarded as the link between God and

humanity, the medium of communication between the two worlds of reality and spirit. This is the Greek, the Welsh, the old Hebrew idea of his office.

"Poet and prophet in Hebrew were one word,
Singer and seer are one to-day as then ;
Forever in the poet's song is heard
The infinite interpreted to men."

If poetry is not a sweetening and elevating power in life, there is no use for it. If a singer is not more intense in emotion, more keen of insight, more melodious of utterance than other men, he is no poet, but only "the idle singer of an empty day." The Anglo-Saxon called him the finder. He *is* the finder of the treasure-trove of truth and beauty, which everywhere in the universe awaits the faithful seeker. But he is *more* than that. He is, as the Greek root of the word indicates, the *maker*, the creator.

Says Festus :

"Poetry is itself a thing of God.
He made his prophets poets, and the more
We feel of poesy do we become
Like God in love and power, under-makers."

"*Under-makers*," that is the key-thought. Finders, interpreters, but still more creators of ever new types of beauty and of truth.

Most poets range themselves on one of these two sides—the art side or the thought side. Once in several centuries, only, comes a poet who unites in his song truth and beauty, force and grace ; and then we have the world's-poet as in Shakespeare or Dante.

A little while ago the art theory of verse predominated. The Rossetti-Morris school was all for sensuous beauty and melody. This type, in the hands of young England, sank to the depths of Swinburne's "Leper" and "Laus Veneris." It was an attempt to out-Ovid Ovid. "That way madness lies" for any poet.

On the other hand, in Shelley and Browning, it is the thought side which preponderates. Though each is a master of new and intricate verse forms, each line is so packed with thought that the strain of the effort at comprehension prevents one feeling the full charm and beauty of the form.

But, let the poet elect which path he will to tread, there is one thing he must keep always before him—the certainty that the end and aim of all poetry is to create new forms of beauty and interpret God and His world to man.

What have we to do with the life—mere outward, personal life—of the poet?

Browning shouts indignantly, "Nothing!" He resents any intrusion upon privacy. Modern biography answers, "Everything." But biography rarely gives us the real man—only an outside view. "Reputation," says Emerson, "is what men and women think of us; character is what God and the angels know of us."

Now, we know far more of Shakespeare's character from his plays than if he had had, like Dr. Johnson, a careful Boswell to chronicle his draughts of small beer.

Therefore, I was glad to see a lecturer on poetry, a Göttingen Ph. D. and an authority in English on two continents, in a recent lecture on Shelley, sweep aside the whole mass of biographic detail, and go straight to the heart of the poetry itself, working from the *inside* outward, to a conception of the poet and his work.

So let us judge all poets. Let us hope God will so judge us. Not by the faulty earth-side, but by the indwelling spirit. If the poet obey the divine command

"From earth touch heaven!"

Let us look not at the feet of palpable clay, but at his crown of stars.

ODE ON THE DECADENCE (SO-CALLED) OF THE ART OF POETRY.

I.

Has the poet proved false to his trust,
That they prate us of Art in decay?
Nay—no pagan Apollo to-day,
In whose rite love commingles with lust,
Is the lord of the lyre and the song.
We have turned from our idols away
And have builded a shrine
To a spirit more pure and divine,
Whose reign in the land shall be long.

II.

Nay, it is not the poet—who shrouds
In the midst of the clamorous crowds
His face in his robe, shrinks with shame
At the deeds that are done in thy name,
Oh, Poesy, child of the skies!
Not the poet with whom the blame lies,
But with slaves all unworthy thy lash—

THIRD BIENNIAL

The bards of the orgy and revel,
 The panders to passion and crime,
 Who sink to the feasters' own level,
 And grovel like beasts in the slime.

III.

Let these weave them their wreath of a night,
 Flung forth withered and trampled at dawn,
 Our garland be asphodel white,
 Which is fairest when ages are gone.
 Their song, like the flickering spark
 In the smoldering flax, through the dark
 Shall glimmer an instant and die.
 Be ours as the flames that aspire,
 Mounting evermore higher and higher
 To seek in the vault of the sky
 The Source and the Father of Fire!

IV.

Leave the lute and the love-chant to slaves
 Who, fearful of hunger or thong,
 Dare pander to what the world craves;
 Oh, my brothers, for us be the lyre
 The hymn and the priesthood of song.

V.

'Tis thine alone, in sooth,
 Oh, Poet, now the world hath passed her youth,
 To wage her war with fate;
 To voice the infinite.
 Stand firm, oh, singer, on the height,
 With face set God-ward, with eyes fronting Truth,
 Hearken and wait.

VI.

Till the voice, as of yore, to your soul
 Bring the message God sends to his world;
 Con with patience the whole,
 Then back to the market dust-whirled
 And deafened with clamor of trade:
 What was heard in the silence sing loud
 In the ear of the clamoring crowd;
 Not daring for fear or for ruth
 One tittle of truth to abate.

VII.

Then courage, oh brothers! Sing out
To the time-weary world that has waited for long
A new gospel of song.
Sing out, and dispel the world's doubt,
Sluggish apathy, deadening despair;
Is it withered with care?
Is it sunk in the darkness of guile?
Lift it up to the light of God's smile.
Sing of glory, of love, and of truth,
And renew the world's courage and youth.
String the glad lyre anew, then, and sing;
Not this real, which is but a dream,
Things that are—not these shadows that seem;
Rend the shroud-vail of self and look out
On the Presence which sets us about.
Strike the chords, let the strong voice outring,
Till this present, so petty and mean,
Grows one with the perfect Unseen.

VIII.

Are the great poets dead? Oh, be sure,
They are one with us still;
They are silent and standing aside,
Till the strength of new voices be tried.
Deathless souls, high and pure,
Throng and thrill with their presence all space;
They call us their places to fill;
They look on from the shadow and smile
As we take up the running awhile
And pass on the torch in the race.

IX.

Would your voices out-ring as theirs rang?
Like them be ye strong.
Lo, this was their secret—the whole;
They believed what they sang.
Learn their faith in the mission of song,
And their faith in the Soul.

ALICE WILLIAMS BROTHERTON.

THE MESSAGE OF MUSIC.

The Message of Music. And what is music? From the uncountable vibrations of the wings of microscopic insects, inaudible to our gross senses, but heard by sister mites, to the swelling harmonies of the planets rolling on in space, the singing morning stars, too grand at the other extreme for our humanly bounded hearing, the vibration of things, the presence of some subtle, interfusing and all-surrounding ether, transmitting such vibration, when our ears are not too dense in their nature to perceive it, makes sound, and sound is music.

We realize this as a fact when we come into close relations with Mother Nature. It is easily perceptible then, when the trees, the water and the winds act upon our auricular nerve, but how is it when the sound is the horrible tumult and hubbub of man? Come with me to the top of one of those monster city buildings, up, up, story after story, until the brain swims to look below, and men dwindle to insects in the sight. At the level of the street the din is despairing. The crash and rattle of heavy wheels, the pounding of iron-shod horses' hoofs, the clanging of bells, the strident cries of men and the never-ceasing shuffle of feet on the pavement, for those unused to such noises, are brain bewildering, but, as we ascend, gradually the babel softens, coalesces, harmonizes among its parts until, when we stand on the high platform of the structure's roof, there is only a grand diapason, swelling and dying away in volume, and rising and falling in pitch of tone like some distant cathedral organ. I fancy that if we could be above some awful battlefield and could tear away our thoughts from the horrors of the carnage below, the thunder of the guns, the "cries of the captains and their shoutings," the shrieks of the wounded, the whizzing of the shells and the whistling of the bullets, the horrid screams of the horses in their agony of suffering, we should hear arising over all some tremendous harmony. As in Longfellow's "Sandalphon," the prayers

"From the hearts that are broken with losses
And weary with dragging their crosses,
Too heavy for mortals to bear."

When they reach the angel,

"Change into flowers in his hands,
Into garlands of purple and red."

So do I imagine that all sounds, if only heard at the fitting distance, blend into music. But to go back to our tall building once more. There is more than one in your party. You are not alone. A stern, hard-headed, far-sighted man of business is with you for one. What does the pulsing wave of the city's sound say to him? It tells him of the toiling, scheming multitudes working day and night with hand and brain to accumulate the gold that they think will bring the consummation of their desires, of huge factories, hives of human bees, of long freight trains, loaded with merchandise, of great steamers plowing the ocean. Another man, a philanthropist, seeking the salvation of his soul through the doing of good to others, hears the minor harmony of the struggling thousands, who, handicapped by Fate or Providence, whichever you may choose to term it, live the life of the beast or worse, and, saddest of all, realize not their degradation. He hears the wailing from the people, their calls for help, and knows how little he can accomplish at the best. A poet listens, but who can tell what that sound conveys to the poet's brain? The separate life of each one of the masses below touches a responsive chord of the millions that vibrate in his soul. To each listener that medley of sounds, blended in one mass of tone, brings different feelings and a varying message, but it does shape and direct thought into some one channel.

Now from this unconscious and unpremediated music let us turn to another kind; shall I say more artificial or more advanced? Let us enter the concert hall where a magnificent orchestra, with all the instruments known to modern art, under the sway of some master's baton, renders the formulated inspiration of the great tone poets, Brahms, Beethoven, or Berlioz. It is only the ignorant and inexperienced, the children in the art, who ask to know beforehand what the music is to describe. It is enough for those having real music within them to listen. The throbbing strings, the singing reeds, the blaring brass bring to one memories, to another hopes; to one they bring the dead, to another the living; to each is a different message. Label it the "Marseillaise" and it may perhaps be to the listener the bugle alarm, calling to fresh endeavor at a time when such seems almost useless, as to be the patriotic hymn it is. What a part has music played in the crises of the world. Listen to that "Marseillaise" once, sung, so that you can have the words to guide your thoughts into the channel intended by the composer. Think of the French nation and the nightmare of delirium from which they were struggling to awake. How

that music pictures to you the whole tragedy of blood, the keen red edge of the guillotine, the glittering pikes, the women thirsting even more than the men for their daily feast of death, and the thousands of hoarse throats shrieking out that wild song. In our civil war how much did "Dixie" do to strengthen the hearts of the Southern soldiers? "Dixie," in spite of its seeming lightness and quickness, calling up all the remembrances of the homes for which these men were fighting; and on the Northern side listen to that grand "Battle Hymn of the Republic":

"Mine eyes have seen the glory of the coming of the Lord,
He is trampling out the vintage where His grapes of wrath are stored."

All sound is music and all music means something, for God and nature both know no such thing as uselessness. Everything has a purpose. There is an object, there must be, in such a wonderful thing as musical harmony. What is it? Just the gratification of our senses? Everything answers, No. There is not one of our senses, our appetites, the appeasing of which has not some purpose other than pleasure. The divine purpose is behind everything. There is a gross and beastly materialism continually asking "What is the use?" and gauging its answer to sordid carnal needs. There is another materialism that asks "Cui bono?" but seeks its answer in the needs and requirements of the soul. Let this latter ask the question regarding music and seek for the answer that we know must exist somewhere. We have hints. We are allowed to get a faint, evanescent gleam of a white-robed shape, pointing a lifted finger here and there, the other hand with finger on lip, bidding us harken to—what? Come with me to one of those retreats for the unfortunates, whose reason has succumbed to some taint of blood or pressure of modern life, and see how the strains of sweet music calm and allay the demoniac rage of those afflicted ones. Read the annals and experiments of science and learn how wild beasts, even the huge python, are affected by music. Read science further. See how all the latest inventions and discoveries are one and all connected closely with the vibrations either of matter or ether, and how much is promised in the future, as soon as the proper relations and arrangements of these vibrations are discovered, and then think that music is but vibration.

These are all hints, and it is only because of our blindness and deafness that we can not act upon them. Some day we will. We had to have the lightning of the thunder cloud destroy us and work us evil a long time before we harnessed it to labor for us. We may have to

think of the divine art of music as merely a handmaid of delectation for decades yet before we arrive at a true conception of its real use and value, but in the meantime we can recognize these hints as meaning something, can keep them in mind and wait. We are always groping blindly, but I believe that our groping is in a forward direction, though the progress may be ever so slow.

Do we not in our work of charity, our labors among those born in evil, whom we are striving to lead to higher and better things, make universal use of music? Ask those who engage in such work if they do not find music, in one form or another, one of the great agents in opening the eyes and unstopping the ears of those morally blind and deaf. It is surely true.

All the time is music sending her message to us, and as yet we do not hear plainly. Faint whispers come to us, whispers as soft as the far away cooing of the wood dove and as unintelligible, but some time it will come more strong and distinct. Some time we shall hear and understand, and then it will be not for the gratification of our senses alone that we listen to the concord of sweet sounds; then it will be something more, and understandingly will we listen.

There are such possibilities if not probabilities. Within a few years there has been much interest in the formation of a new, universal language, one that would counteract the Tower of Babel accident, that would bring all men nearer together in brotherhood, and learned men joined their minds in labor over it with the result not yet equal to anticipation. In this age of marvels is it preposterous to consider the possibility of music, sound alone, becoming a universal "Volapuk"? Does any one deny that the animal creation convey meanings, one to another, by aid of sound alone? Can we not tell by the tone of a voice, without hearing the articulate words, whether a person is entertaining and expressing feelings of pleasure or anger, grief or exultation? Is it a wild dream that this can be carried farther still, and thought be conveyed by sound, which is music, alone? We know that it can be accomplished in a general way, why not more particularly and definitely? But this being granted, a tremendous vision opens up to us, a vista of possibilities that loses itself in the realms of the Infinite and almost Unknowable. The thought of this was in my mind when I chanced to read a short sketch that touched upon this very thing. And how often does it happen that some of the great achievements of thought and labor are first shadowed forth by the poet or story-teller.

The idea is this: that, as articulated words are the vehicle by which the material man conveys his ideas, and, as the higher and more inexpressible thoughts and sensation are carried by music, this latter language may be so studied and formulated that spirit may converse with spirit by its means, and if there is something more to us than bone, blood and brain, if there is that mysterious thing called soul, living after we have done with the material body, and this soul has existence of its own, and could hold intercourse with us who are still in the flesh, would not music, in some form or other, be that mutual language? Or even if souls were still in the flesh, but refined to the proper elevated point, could not such intercourse by such an agent be possible? The study of the mind and psychic phenomena, in ways and with processes that not many years since would have brought the experimenter only ridicule and obloquy, if not worse, obtains now among the highest savants. This study with its results has already fixed its place in medicine, that most materialistic and supremely testing of all sciences, and, so far as it has been analyzed, these new, strange things come back home again to that cause mentioned before, vibration—vibration so inconceivably and as yet immeasurably rapid as to defy the apparatus of science. Only the comparatively slow vibrations are perceptible to our ears, but may there not be a higher faculty of soul-hearing that sometime will be discovered and educated, so that even these infinitesimal vibrations will be audible to us, and, being audible, convey to us thought and meaning? These are all questions; but what is life itself but a question? We are all, in our existence, but interrogation points. From our mother's first weak embrace to the clinging shroud it is all Why? When? Where? Some of these questions are answered, but not many. Our taste of the tree of knowledge was but a taste, and all we can do is to labor hard for the few grains of truth we can obtain, trusting that there may come a time when, with new existence, cleaner souls and higher faculties, we shall see not "as through a glass, darkly." There is not an attribute of our nature, not a thing in the wide universe, from the smallest sand grain to the glowing sun itself, that does not call us to question and travail to learn what may be beyond what we know now. And at this age of the world we are realizing that the knowledge to be striven for is not that which adds to our material prosperity. All the important research and experimentation are directed to the higher things, for we have arrived at one truth at least, that it is these things alone that are worth our labor, and God is pleased with this. He does help

those who work in this direction, and though they often misunderstand His calls and warnings, He issues them unceasingly and in no more plain and effective way than by music. Listen to the crash and roar of His ocean waves, the shrieking of His winds, the resounding blows of His thunder, the mad rushing of His waters. All His works are full of music and they are all calling to us and bearing messages that sometime we shall understand. He allows a few favored ones to hear still more of His harmony with their soul's nerve, and transcribe for us a faint simulacrum of them. We call it a concerto, an overture, a symphony. The name matters little, it is God's thoughts expressed with human limitations, by human means, but the message is there. The violins sing, soaring higher and higher, the reeds shake and thrill, the flutes tremble and throb, the pealing brass invades our very soul with tumultuous waves of sound, and all these are calling to us, appealing to us, while with painful intensity we listen, and, at the best, catch only a faint echo of what they say, an echo forming here and there a word that we can partly understand. If I interpret it aright, the message is like this :

Be patient then and wait. In time to come
The meaning of our music shall be clear.
Thou'lt see that to you all these weary years
We've talked and called and pleaded, not with words
But with a language higher, clearer far, the tongue
That soul speaks unto soul with, heart to heart.
Take this our partial message. See how we
As units count for little worth apart, but when
Combined and joined together, then we make
The harmony that angels stop their flight
To hark to. So in other ways shalt thou
Combine thy unit self with other selves, and blend
Thy separate work and thoughts with others, and shalt hear
That greater harmony resultant, to which God
Himself, from His white throne on high, shall stoop
And listen, pleased; while the sad world shall grow
The better for thy part in this grand music.

IDA CHASE THORNDIKE.

THE GERMAN LIED.

In the history of music the German song, "Das Deutsche Lied," is entitled to a prominent place not only for its own sake, but more especially in acknowledgment of the fundamental significance and importance which it has exercised over the gradual developement and perfection of German music, and the art of music in general. For its own sake; because from the most simple beginning, from the smallest root it has branched out and grown to become an immense tree, from the plainest folk song it has developed so richly, so beautifully into what to-day is considered the highest summit of accomplished art. No other nation can ever approximately advance a similar boast, for having been constantly influenced by the lyric poetry of Germany, vast treasures of the most beautiful in harmony and finish are heaped up, such as no other nation can lay claim to. By looking further into the history of the development of German music it becomes apparent that from the simple Lied the two grandest forms of musical art, the Oratorio and the Opera have originated. The first traces of German poetry and song (for both these arts we will notice are always progressing side by side) are probably found in the description which Tacitus gives of the German people and their country. He relates that the Germans at the beginning of a battle always united in war songs, and that by holding their shields before their mouths, the voices, which were rough and unharmonious, became perfectly wild and horrid. The object was to strike the enemy with fear, and the louder, fuller and more terrible their singing, the surer victory was expected.

The Germans have ever felt the peculiar desire—a natural test—to express in song the various impressions, certain events in their lives, describing joy and happiness as well as misery, calamity and death. They have extolled the praise of their heroes and with song they buried their warriors.

In time a distinct sect, or guild of singers arose called "Barden." Their songs related mostly to their gods, Tuiska and Mann, or they praised the deeds of their heroes, especially those of Arminius, who lived in the historical songs of the people long after his death.

Toward the end of the twelfth century a new form of poetry and song began to develop, which gradually spread over all Germany. The subject mostly chosen related to women to love and its happiness. The composers were called "Minnesingers," and their songs "Minnelieder or Minneweisen," i. e., "Mennesongs." The representatives of this guild were nearly

all of noble birth, the so-called "Ritterstand" or "Knights," and among the most prominent are named *Der von Kurenberg*, *Dietmar von Aiste*, *Der Spervogel*, *Meinloh von Sevelingen* and others. Gradually the subject of their songs branched out and became more extended, partly religious by reference to God and the Universe, or relating the happenings in life and lauding the virtues of womankind.

The above named were in every sense true representative Minnesingers, and Spervogel who was most prominent from 1150 to 1175 is pictured in a manuscript which is preserved in the Manesse collection at Paris, with a spear (German *Speer*) in his hand and a bird (*Vogel*) attached to it.

In the following beautiful proverb (*Spruch*, of which I shall speak later on), praising modest womanhood, he shows in how refined and tender a manner he can express himself in tone and verse:

FRAUENSCHONE. (*The loveliness of woman.*)

If you see a maiden sincere and pure
In a simple dress, you may be sure
That modesty is her greatest charm,
And e'en a flower's radiance does her beauty no harm;
She is like the sun on a bright day of May
As he casts over the land his glorious ray;
No one finds delight in a woman who is false or is bad
And if she were dressed in purple, and wore a crown on her head.

In giving this translation I have endeavored to preserve the graceful simplicity of the little poem, but am uncertain whether I have succeeded.

I. FRAUENSCHONE, SUNG BY SPERVOGEL.

The formation of the melody of the Minnesong depended upon the meter and poetical construction of the strophe and the structures which were common at that time.

Three principal kinds were used, viz.: The Song (*Lied*), the Lay (*Lerch*), the Proverb (*Spruch*). The Lay consisted of more than one strophe, while the Song rarely exceeded that number, and the Proverb always had only one entire strophe. The Minnesong (*Lied*), consisting of one strophe, was divided into three parts; the first two of which were called the *Aufgesong* or *Stollen*, a sort of introduction or description of the motive. The third section, being of a different metrical construction, required an entirely new melody, and if the end was similar to the beginning of the first part, then the melody was made to correspond with the

opening motive. During the thirteenth century courtly poetry and song reached their highest state of perfection, and this period has been called the second epoch of the Minnesong. The singers were received and honored at the courts of the princes of that time, and many of the latter themselves composed poetry and sang their songs. The subjects of their compositions varied somewhat from those which had previously prevailed. In former times woman was represented as looking up to man as an almost superior being, whom it was her duty to fascinate through great love, while now man takes the part of a vassal or a servitor, who has to woo for the favor of his lady love.

Among the foremost representatives of this period we find the names of *Heinrich von Marunger*, *Reinmar der Alte*, *Hartman v. d. Aue*, *Gottfried von Strassburg* and others.

2. SONG: FOOLISH SPIRIT, BY HEINRICH VON MARUNGER.

The most prominent and well-known, however, are *Walther von der Vogelweide* and *Wolfram von Eschenbach*, whom, it will be remembered, Richard Wagner introduced in his beautiful opera, "Tannhauser." He illustrates the contest of the Minnesinger in the great hall of the Wartburg before the Landgrave of Thuringia, his niece and all the assembled nobility. At that time the little town of Eisenach was the rendezvous of the most gifted poets of Germany, the same as we find them congregated at Weimar a few decades ago.

The following is the translation (not my own) of one of *Walther von der Vogelweide's* verses, which display a sentiment more elevated and serious than do most of the songs of that period:

Love is neither man nor woman ;
Soul it has not, nor yet body,
And no earthly sign or token,
Though the tongue of man hath named it.
Never mortal eye hath seen it,
Yet without it, can no creature
Win heaven's pitying grace and favor ;
Nor where love is will there linger
Aught of fraud or baseness ever.
To the traitor, the false-hearted,
Love hath come not, cometh never.

Unfortunately the melody of this beautiful poem is not in existence,

but undoubtedly it was in keeping with its touching simplicity, and it may well be deplored that it has been lost.

One of the last of the Minnesingers was *Heinrich von Meissen*, called "Frauenlob," as nearly all his songs were in praise of woman. It is stated that the women of Mayence, where he lived, and died in the year 1317, in recognition or appreciation of his devotion to the gentle sex, attended his funeral "en masse," and that they bore the cost of the burial expenses.

A contemporary of his may yet be mentioned, *Barthol Regenbogen*, a blacksmith, whose songs were simple, natural and full of deep feeling, and while *Heinrich von Meissen* still looked upon poetry and song as being exclusive privileges of the nobility, or those of high rank, this honest, good-natured artisan leads us to the era of the Meistersingers, into whose hands lyric poetry gradually passed. We have now reached the third epoch of the Minne-Lied, which comprises the decay and gradual disappearance of the courtly poetry. The interests of the Ritterstand, the privileges of the Knights, are being modified and vanish more and more, and the Burger and Bauern stand, i. e., the people come to the surface. They embrace poetry and song, and although the first attempts were crude and common, even coarse, the element that was eager to learn and to study soon became one of predominating influence. The proverb poetry received the most attentive care, and this led to and became the new phase of German lyric art, which is known as the Meister-song. Among the prominent poets of this period are *Ulrich von Lichtenstein* and *Konrad von Wuegburg*.

The German Meistersong seems to have originated at Mayence during the fifteenth century, from whence it became disseminated throughout the German lands. The city on the Rhine, however, retained its supremacy in the Meistersong during the whole of the fifteenth and sixteenth centuries, notwithstanding that Augsburg, Munich, Strassburg (which then was a German city, later on French, but now is German again), and notably Nuremberg, all attained celebrity as centers for its propagation. The attempt has been made in later years for the purpose of attaching a higher degree of significance and importance to the guild of the Meistersingers, by claiming that their art has been invented or originated by twelve old masters, but this is quite untenable.

The rise of the Meistersong followed immediately upon the decay of the Minnesong, the exponents of the former adopting the forms of the latter. Old records give proof that Emperor Charles the Fourth allowed the Meistersingers the right to a coat of arms, although the singing classes

of the various cities consisted mostly of master artisans of the different trades. In Calmar, for instance, they belonged to the guild of shoemakers, while at Ulm, those who formed the singing classes were weavers.

For a long time the city of Mayence was considered the high school and the place of rendezvous of the Meistersingers of distinction, but the Meistersong attained at Nuremberg the prime of perfection through *Hans Sachs*, a shoemaker by trade, who was indisputably the most accomplished and the most prominent representative of that art.

With the enthusiasm of his young, productive and poetic mind, he followed the grand movement of the Reformation, and he states himself that the number of his songs reached the figure 6,170. Not one of the great guild of Meistersingers stands any comparison with *Hans Sachs*, for he excelled all in the form and beauty of his songs, of which many have been adopted as hymns in the Protestant church.

The Meistersong retained the favor and popularity of the masses for a long time, for as late as the seventeenth century singing schools were in existence in different cities. Toward the end of the fifteenth century congregational singing in churches had become a new feature in the worship of the people, and showed its influence upon poetry and song. The most prominent composers of Catholic church music of this period are *Heinrich Isaak*, *Arnold von Bruck*, *Ludwig Serfl* and others, while in the Protestant church the great reformer, *Martin Luther*, a composer of high merit, has exercised more influence over the tonal art than has ever been duly appreciated.

Then came the time when, with the improvement of musical instruments, which began to enter the households, a longing was felt for a more artistic manner of singing, and gradually the Meistersong gave way to the Folk Song. What the people—the German Volk—have in their innermost heart of love and joy, of spring and summer, of wine and dance, of hunt and war—all that could not be expressed in the artistically twisted verses of the Meistersinger style—broke forth in short words and in few strophes.

The construction of the strophes was soon perfected by the introduction of the rhyme, which then was made to correspond with the form of the song, the simple base of which has since retained its prominence unchanged until this day.

The rapid course of development which the art of music followed from the fifteenth century was naturally shared by the "Lied," and every new

phase has left its trace. Among the first composers who turned to the above mentioned form of the song were *Orlando Lassus*, *Leo Hassler* *Eccard* and *Melchior Frank*.

3. SONG : DANCE SONG, BY LEO HASSLER.

Then came, during the middle of the seventeenth century, *Heinrich Albert*, who, in the style of his time, wrote a number of super-gallant, but sweet and pretty songs.

We are now entering upon what has been called the genius epoch of tonal art. Toward the end of the seventeenth and the beginning of the eighteenth centuries, *Johann Sebastian Bach*, *Friedrich Handel*, *Willibald von Gluck*, *Joseph Haydn*, one after another, and each in his own peculiar style, enriched the world with those grand and beautiful compositions which still delight the hearers. But only Haydn devoted more than some passing attention to the song, and yet while his part songs have been and are still greatly admired, comparatively few of his numerous solo songs attained popularity. The best known of them are the Austrian National Hymn, "God Preserve the Emperor," and "My Mother Bids Me Bind My Hair."

4. SONG : "MY MOTHER BIDS ME BIND MY HAIR," BY HAYDN.

During the period then following, the *dramatic* character was brought into predominance, influenced by the Italian style of music but unfortunately to the extent of almost displacing the lyric basis of the "Lied," so that during the middle of the last century *Johann Schulz* raised an energetic protest. This excellent reformer has undoubtedly done good work for the restoration of the simple form of the "Lied," but yet he did not comprehend his time nor the drift that unmistakably had set in.

5. SONG : "WHERE ARE THE VIOLETS?" BY J. SCHULZ.

Years of humiliation and of great depression had meantime come over Germany. The misery of long and burdensome wars, carried into the land by the French under the first Napoleon, were the cause of all intellectual life becoming almost extinct, and it took a long while before lyric art and the folk-song in particular could lift up again.

But then came a time when the ice seemed to be broken, fresh life began to spread in poetry, and music followed likewise in the spirit and pulsation of the new lyric art. Great heroes in poetry had sprung up and

the question almost presented itself, whether melodies could be found for their grand compositions.

In the beginning appearances seemed doubtful. *Johann Friedrich Reichardt* attempted to set to music a number of Goethe's most beautiful poems, also some of Schiller's, for instance: *Des Mädchens Klage*. At the same time his contemporary *Carl Friedrich Zeller*, who was an intimate friend of Germany's greatest poet, Goethe, met with even more success in the same direction.

But then the genius of our grand masters, *Wolfgang Amadeus Mozart* and *Ludwig von Beethoven* came forward each of them inspiring music and also the "Lied" with the divine force and beauty of their art. To Mozart we are indebted for the invention of the art song, i. e., the varying of the melody according to the sense of the text, and among these songs the setting to Goethe's "Violets" is decidedly the best.

6-7. SONG: "THE VIOLETS" BY MOZART, AND THE "CRADLE SONG."

The verses which *Beethoven* set to music were not numerous, but they also include many of Goethe's most beautiful poems. Among his earliest compositions are: "Wie herlich leuchtet die Natur," "Kennst du das Land" and several others. The "Lied" "Nur wer die Sehnsucht kennt" he has set to music four different times, without, in his own opinion, bringing his composition up to that lofty point which the poem of the master poet demanded.

8-9. SONG: "KENNST DU DAS LAND," BY BEETHOVEN.

Even after all these great masters the German "Lied" was not entirely what the soul of the poet, nor the singer and the listener, longed for—its mission was not yet fulfilled.

However, the time for its accomplishment was approaching; the man who seemed to be destined to elevate the German "Lied" to the high standard which it has occupied ever since, this great and noble master who has brought to the German nation the realization of their ardent longing, was *Franz Schubert*. He may justly be called the king of the German "Lied"; his true genius always led him, and his art was overwhelmingly rich and productive.

Quickly and joyfully the wings of the genius spread over the land and its people, and the splendor and infinite beauty of his masterpieces is a constant source of delight and pleasure to all true lovers of music.

With this immortal master the "Lied" has reached the height of perfection. *Carl Maria von Weber*, *Felix Mendelssohn* and *Robert Schumann*, all composers and musicians of the foremost rank, found the road cleared, and each in his own style has given us the sweetest and most beautiful songs.

With *Robert Schumann* the development of the German "Lied" appears to be closed at present, for the fine, almost aristocratic talent of *Robert Franz* points to a new departure. The same may be said in a lesser degree perhaps of the sentimental songs of *Franz*, *Abt*, *Gumbert*, *Kuken* and many others.

But the genius of *Schubert* points to the future, and a future will come when new songs will sprout and bloom, when the old forms will break and new ones will arise; and so sure as the poets will never tire of writing poetry, so surely will the German "Lied" only die out with the last German.

In bringing my observations about the German "Lied" to a close, which I hope have not wearied my kind and indulgent audience, I beg to say that the last enthusiastic remarks have been adopted by me from a recent lecture of Professor Dr. Heinrich Bulthaught, of Bremen, which this eminent and talented teacher and lover of music has kindly placed at my disposal. Also to Dr. Gustav Kissling, likewise a noted teacher I am greatly indebted for many hints, of which I have made good use.

Numerous museums and libraries in Germany contain treasures in the way of relics and highly interesting records of the history and progress of German poetry and song, notably those in the cities of Berlin, Munich, Nuremberg and Vienna and also at the different universities. Many of the valuable treasures and relics have found their way beyond the border of the fatherland and are stored in the libraries and museums of France, Holland and Italy.

During my stay in Europe I have visited the museums at Munich and Nuremberg and have also called at the Musikvereins—Gebaude—musical association building in Vienna. This structure has a library containing over 20,000 volumes of works of music—a rich collection of old musical instruments, pictures of composers, manuscripts, medals, busts, etc., which are open to inspection.

However, with all these sources of information at hand, it is both difficult and laborious to gather the desired data, and for my description I have therefore to some extent leaned on and made use of such authori-

ties as Dr. August Reissmann, Emil Naumann and Dr. George Weber in addition to the above named gentlemen, Professor Bulthaught and Dr. Kissling, to whom I owe great thanks.

EMILIE SCHIPPER.

MACAULEY'S THEATER, MAY 29th.

11 A. M.

JOINT SESSION OF DEPARTMENTS OF EDUCATION AND LITERATURE.

The Love of Literature: How Can It Be Promoted, and What Is Its Effect on Character?

A report from the Woman's Board of Trade, of Santa Fe, New Mexico, followed by a paper by Miss Kate Byam Martin.

REPORT OF WOMAN'S BOARD OF TRADE, OF SANTA FE.

The first step taken toward founding any public library in Santa Fe was an entertainment given by the Woman's Board of Trade, on July 11, 1892, for the purpose of raising funds for a reference library to be placed in the Deaf and Dumb Institute. From the proceeds of said entertainment the school was enabled to purchase more than 225 volumes. A free public library was opened in January of this year.

There is at present a beautiful inlaid gold and silver filigree table on exhibition, for sale, in Chicago, at Hyman, Berg & Co.'s, State and Washington streets, valued at \$3,000. It was sent to the World's Fair from Santa Fe county and exhibited in the Woman's Building by the Woman's Board of Trade. The card of description stated it was to be sold, and the proceeds devoted to the establishment of a free public library. Owing, however, to the financial stress, we have not been able to dispose of the table as readily as was expected. This unpropitious circumstance has left us to cover current expenses by our own efforts entirely, and in consequence we thought best to open the reading rooms and library but twice a week for the present. The library days are Wednesday and Saturday, hours, 3 to 5 and 7 to 10.

A small fine is levied for books kept out over two weeks, which sum is devoted to library purposes. The public shows its appreciation of the work by helping in every way possible. The library receives numerous

contributions of books and money, and the public is always ready to accede to any request which the Library Committee makes.

On the opening night the Board gave a public reception, the price of admission for a family being one book.

One hundred books were received. The enthusiasm displayed on that occasion was sufficient recompense for many weary weeks of labor. Since the opening several other entertainments have been given for the benefit of the book fund, which has been well patronized.

A committee of the Woman's Board of Trade sends reading matter to the jail and the penitentiary regularly. Tourists and invalids in the city of Santa Fe find the library a potent factor for enjoyment, and express appreciation in no uncertain manner.

The most encouraging feature of the library work is the assistance the small but carefully selected "reference library" gives to the students of the higher grade in Santa Fe, the pupils being regular and constant in attendance. *This fact* has more than repaid the members of the Woman's Board of Trade for all discouragements and superhuman effort.

Respectfully submitted,

BYRTHA STAAB, *Chairman Library Com.*

HOW TO FOSTER THE LOVE OF GOOD LITERATURE AND ITS EFFECT ON CHARACTER.

In that charming book, "The Household of Sir Thomas More," the author gives a graphic and touching account of a visit paid by his daughter Margaret to her father, a prisoner in the Tower under sentence of death. The tie between them was very strong, for to the natural bond were added the spiritual and the intellectual, and a threefold cord is not easily broken. To comfort his beloved child, More tells her an incident of his boyhood; how that once, when a little page in Cardinal Morton's service, he was punished for some boyish fault by being shut up in a damp vault for some hours, which might have been "fearsome enough," but so full was his mind of bright, happy fancies of the sayings and doings of the Queen of the Fairies that the hours sped quickly away, and they who put him there did him "no displeasure." And then More adds: "You fancy, Meg, these walls lonesome; how often dost thou suppose I here receive Plato and

Socrates, and this and that holy saint and martyr? My jailers can no more keep them out than they can exclude the sunbeams."

I made choice of this short quotation because it epitomizes what good literature does for us. It stimulates and fills childhood's vivid imagination, and it soothes the sorrows and lightens the disappointments of maturer years.

If children in the family and in the schools, both public and private, were fed only on the best literature; if the minds of children and young people were treated with as much care in regard to what is sown in them as our gardens and grain fields are, what noble harvests we might reap.

It is not possible to guard any normal person from the knowledge of evil, but it is possible to encourage love for the best literature, for that which is pure and stimulating. In order to do this we must begin with the young children. I think the true literature for childhood and youth is, if I may so express myself, the ideal-real; a literature that connects itself naturally with the true, the actual, the *known*, and yet that presents life from its ideal side.

Perhaps I can best illustrate what I mean by a few examples. Suppose we take Longfellow's "Hiawatha" as a specimen of literature for children between, we will say, the ages of six and ten:

" You whose hearts are fresh and simple,
Who have faith in God and nature,
Who believe that in all ages
Every human heart is human;
Listen to this simple story,
To this song of Hiawatha."

The entire story of Hiawatha appeals to children. It is their own experience idealized and permeated by a noble spirit. They enter into his friendships for beasts and birds, they appreciate the tie that binds him to Ajadamo, the squirrel who accompanies his taller friend and cheers him by his lively chatter, even under the most trying circumstances.

The beautiful legend of Hiawatha's wrestle with Mondamin is clear to children; they also catch the spirit of the heroic struggle, and are ready to strive for the good they would have; and thus they learn that most valuable of all life's lessons—that nothing precious is obtained without earnest, persistent effort. They feel for the trees of the forest when they are called on to give up their treasures to build Hiawatha's birch canoe. Here we have the mutual interdependence of man and nature.

" All the forest life was in it,
All the lightness of the birch tree,
All the toughness of the cedar,
All the larch's supple sinews ;
And it floated on the river
Like a yellow leaf in autumn,
Like a yellow water lily."

The symbolism of the picture-writing is in their language also, and they can write as well as Hiawatha; they can draw a straight line for the earth and a bowed line for the sky, and make a point for the east and a point for the west.

Children grieve with the common grief of man and nature when the sweet musician dies :

" Came the spring and all the forest,
Looked in vain for Chibiabos ;
Sighed the rivulet, Sebowisha,
Sighed the rushes in the meadow ;
From the tree-tops sang the bluebird :
' He is dead—the sweet musician.' "

To the story of the woods and of primitive man is added the element of poetry, dear alike to childhood and to all the races of men in the early ages of literary development. The poetic visions come readily in the morning of life.

I think it well to notice that Hiawatha's childhood was a disciplined childhood—first by the teachings of old Nokomis, then by his own endeavor. We hear often that children must pass through the experiences of the race; but I can not believe it necessary that they should wade through all the mud of Egypt.

Another work that has for its theme man's progress in civilization—hence its charm—is "Robinson Crusoe." Called, in point of time, the first of our modern realistic novels, it has yet much in common with the romantic or ideal school of literature. The hero in his own experience takes the successive steps in civilization; he clothes himself in skins; he builds a rude hut, which he improves little by little; he hollows out a ship; he plants grain; he tames wild animals to his needs; he makes tables and chairs; he concocts medicines; he writes his own annals, and there on that desert island he turns to God and creates his own theology.

While all this is related with a realism that has the precision of a ship's log, our prototype is none the less a noble specimen of our race.

In the Congress for Child Study, held lately in Chicago under the joint auspices of the University of Chicago and the Cook County Normal School, one of the speakers, in an address on literature, gave the following results of statistical investigation: Sixteen thousand school children were invited to send in the names of their favorite books, and the books that received the greatest number of votes were, in the order of their popularity: "Little Women," "Uncle Tom's Cabin" and "Robinson Crusoe."

The high lights and deep shadows in "Uncle Tom's Cabin" captivate the imagination of the young; the other two belong unquestionably to the category of the ideal-real.

It is just at that period of life when "the brook and river meet" that we need to be most careful in our selection of good and acceptable reading matter to put into the hands of young girls. The fairy tales of childhood are losing their charm, and the prosaic routine of daily life does not suffice.

Sir Henry Laurence, the heroic defender of Lucknow, used frequently to say that "*it is the due admixture of romance and reality that best carries a man through life.*" So well were these elements blended in him and such a record did he leave in life and death that Justin McCarthy says of him: "Let the bitterest enemy of England write the history of her rule in India, and set down against her every wrong that was done in her name, from those which Burke denounced to those which the Madras commissions exposed, he will have to say that men, many men, like Henry Laurence, lived and died devoted to the cause of her rule, and the world will take account of the admission."

Nothing, I think, is better fitted to stimulate the ideality in man or woman without weakening their practicality than familiarity with the lives of those noble men and women—fortunately a goodly host—who have blessed our race. There are biographies as interesting as any novel that ever was written, and infinitely more helpful, and I recommend them earnestly for family reading during the bright summer days of the long vacation now approaching.

Before giving themselves wholly to the charm of any story children almost always ask: "Is it true?"

Last winter I read portions of the life and letters of Abigail Adams to a class of little girls. They were delighted with the book, and asked to hear it again and again. They all wanted to resemble Abigail Adams, "because," they said, "she staid at home and took care of her little children"—their conception of the ideal-real.

Whether it is necessary to follow absolutely in the steps of Abigail Adams may be an open question ; but one duty parents will neglect at their peril—the duty of seeing for themselves what mental food their children absorb, for “ the thoughts of youth are *long, long* thoughts.”

KATE BYAM MARTIN.

Home Department.

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LIEDERKRANZ HALL, THURSDAY, MAY 28TH.

11 A. M.

FIRST PAPER.

Household Economics ; Chemistry of Body-building ; Food Combination. Sanitation.—MRS. SARAH TYSON RORER, Philadelphia, Pa.

Discussion.—Led by Mrs. Helen Campbell, University of Wisconsin, Madison, Wis.

SECOND PAPER.

Physical Culture ; Evolution of Physical Culture ; Relation of Physical Culture to the Home.—MRS. MARY L. SHERMAN, Cambridge, Mass.

Discussion.—Led by Dr. A. M. Beecher, Brooklyn, N. Y.

THIRD PAPER.

Social Aspects of Home Life.—MRS. ELLEN A. RICHARDSON, Boston, Mass.

Discussion.—Led by Mrs. Lydia Avery Coonly.

Report.—National Household Economics Association.

MRS. WISE.

FOURTH PAPER.

Home Life in India.—MISS W. L. ARMSTRONG, Ceylon.

EVENING SESSION, MAY 29TH.

Social Life.—MRS. EVELYN LAURA MASON.

Social Life.—MRS. HELEN A. GARDENER, Boston, Mass.

LIEDERKRANZ HALL, MAY 28, 1896.

The meeting was called to order by the chairman at 11:30 A. M.

THE CHAIRMAN: The Chair takes great pleasure in welcoming the ladies and gentlemen who have come to us this morning at this time of so many varied and conflicting interests. It surely is an earnest of sincere interest in the heart of the home. I am sorry to say that we are unable to provide you with programmes, which have in some way been exhausted, so every paper will be announced from the chair. At the close of each paper, which papers are expected not to exceed twenty minutes in length, there will be a general discussion of ten minutes. In this discussion two minutes will be allowed to each speaker, and the bell will promptly be rung at every two minutes. This is in order to give as many as possible an opportunity to say a word for the home.

I have the honor to present to you in our first speaker a lady whose name is a power in the homes and hearts of our land. She will speak to us on "Household Economics, Food Supply, the Chemistry and Art of Body-building and Sanitation." Ladies and gentlemen, I have the honor to present Mrs. Sarah Tyson Rorer.

MRS. RORER: Madam Chairman, Ladies and Gentlemen: The subject of body-building is a very vast one. I must hurry very rapidly over this broad subject, and if you will kindly follow me as quickly as you can, it may be that I can leave with you a few thoughts on some of these subjects which may serve for study for many years to come.

As we have never had an opportunity to analyze a living human being, or to appropriate an individual for this special purpose, we must approximate the chemical composition of the human body. This, of course, is not entirely to our satisfaction, because at best it is only a calculation. We find that the chemical elements of man are identical with those of the soil. "And the Lord God formed man of the dust of the ground." No matter where upon the face of the earth man finds himself, he also finds food suited to his wants and requirements in that particular locality. This is as

true of ourselves as of the Esquimaux or the South African. Our modern conveniences and rapid transportation enable and encourage us to live in a most unscientific way, and to use food supplies which are adapted to a different people in a different climate, thus producing many forms of disease so common among us. As a proof of this, I call to mind a remark made by a distinguished professor, that this age is the tin-can age of the world, and the children bear the trademark. Now this is a most important subject—body-building, and especially so to women, because to woman is assigned the training of the young, the building of the body. If you were going to build a house, you would select first the site, the materials for the foundation. You would select good, well-made bricks; you would select seasoned timber, plaster of proper quality, and the materials to bind the whole together. Body-building is just as necessary for the formation of the muscles of the youth. In the first place, chemical study and chemical charts are not a sufficient guide to us in America. We can say that so much carbon and so much nitrogen must go to feed the body, but as we look over a large audience, do we see healthy individuals as the result of our ways of living? We have lived so long in this false way, so contrary to nature's laws, that we scarcely can tell what nature is. We have gotten into an artificial way of thinking. We have gone to the clouds, forgetting that the true guide to the art of living is at our feet. We take the infant, and if it is born in good conditions we may be able to build it according to a correct chemical idea,—so much carbon for the heat and force, so much nitrogen for the muscles and the flesh. But if we have the child born in unnatural conditions, with tendencies to one or the other extreme, can we build that child as we would build any other structure? Certainly not.

Suppose the child is born without bone material: Can we then give that child the same line of diet as the other? No. We must give an over-nitrogenous diet, containing more bone-making material, and not the food for the building up of the muscles, because the child has no need of motion without the bones to carry it; and in this way in a little while we shall have reconstructed this human being and we have a perfect whole. As we shovel coal into the engine we must guard carefully the amount, because if the quantity is too great clinkers will form, and too much coal will choke the engine, and the power is lost. Now, this human being of ours is not so unlike the engine. We must have a certain amount of fuel food to give us force and energy. We must have the food also to make up the frame work. May I call your attention to the fact that if we repair the

brass upon the engine it will take brass to do it, and if we lack bone material do we know enough to take into our system bone material to replace it? Remember that a perfect mind, a perfect soul, in a perfect body makes a perfect whole. No matter how great the mind, if the body, the casket, the temple of the mind, is in a bad condition, of what use is that mind?

Now, looking over our various foods, we find that God gives us one or two samples—one or two foods would be better—that are appropriate in certain localities as food. For instance, milk is a universal food for the young, and it contains the whole fourteen elements of which the body is composed. We find that the composition of milk is identical with that of the human being, and for that reason the young should be fed upon milk. May I call your attention to nature? Nature gives us teeth for vegetable food and grain. Do we respect those teeth always? We should do so. We should count those teeth very carefully, that they may guide us when we sit down to the table as to the exact proportion of the food thereon that we need to supply this perfect body.

To have a headache, to have a backache, shows great want of knowledge. Did you ever know a highly intellectual person to have a headache? Such persons are one-sided persons; they have not learned the art of living in the beginning, which is the true foundation. Practice what you preach, I said to my pupils the other day, and preach rational economical living. It is just as easy for a person who has given sufficient study to the subject to build a human being as it is to build a house—far easier, from my standpoint; because if we know how to commence thoroughly the foundation, the building of the structure is easy for us to know.

A few moments ago I told you that one sort of food would not do for all conditions and classes of men. Take, for instance, the dressmaker. Sitting in a doubled up position, never having been taught to sit erect at her work, she closes off the circulation around the waist, and in a little while we find that she has a disease especially known among her class.

I told you that our unscientific way of living produces the diseases which we have among us. Take the gardener, who is constantly stooping at his work, and we find that he has water-brash. We find that persons in a closely ventilated room are more or less troubled with headaches, because they violate the laws of nature. And the farmer, who in the hot days must do his heaviest work, must have carbonaceous force to enable him to do it; he must have fuel or the engine will not move. All this requires a

careful study of the subject of diet, so that the diet of each individual shall be that which is especially required by his peculiar work. I wish to say very emphatically, because I have had an experience of eighteen years in the feeding of the sick, that I know in many cases of disease, by giving the special kinds of food that are called for by that disease, cures will be effected that could not be effected by medicine. The therapeutics of diet is as vast a subject as the therapeutics of medicine, and should be given the same time for consideration.

We know that the lungs in chronic troubles must have exercise. We follow out that line without really knowing why we do it. If we have a member of the family who is prone to consumption we give him oil. Now oil does not enter the lungs. Why should we take drugs into the stomach to affect a far off part of the body? It never enters the body until it has been digested and changed into such a condition that it can be assimilated. We give oil for a very different purpose. We give oil because it burns more rapidly in the human economy than starches and sugars, and it is the fire that we want, because the fire of the lungs throws out the poisonous excreta, and in that way the body will not be injured by their action and in a little while will be made whole; but not by the action of the oil on the diseased part. If you had a person under your care with pneumonia, would you think for a moment of giving that person oil? No. The lungs must be as quiet as possible until nature heals them. We give nitrogenous food. In this way all the poisonous excreta from the body comes out through the skin and the kidneys, the lungs have absolute rest and will recover. The rest cure does not mean putting a person to bed; it means to rest those parts of the body that are affected by the disease.

In body-building we have to take many things into consideration. The child is building a structure, and until the child arrives at the age of twenty or twenty-one he must have almost double the amount of food that an adult has. Now, may I call your attention once more to our false way of doing? We cut down the food of the child, thinking that he must not have so great an amount, and middle-aged people and those past middle age will take double the amount that is necessary for their well being, and in a little while it must be stored in the body, a mark of disease. A person who takes little exercise must cut down the food. An engine does not need so much fire when it is standing in the station as when it is on the road. Many diseases come from the fashion of overeating and too little exercise in the open air.

I was assigned this morning the subject of Sanitation, which is a very broad one as well; but remember the chemical composition of the human body. Remember that we find these elements, as I told you, in the soil, in the air and in the water. We must have sufficient oxygen to help us burn the oil. The oil having a surplus of hydrogen, we must draw on nature for enough oxygen to satisfy the affinity. We must draw on the air for the purpose of burning that up. When we put coal in the stove we must open the draught, so that we may have sufficient pure air to satisfy this burning.

A perfect body, built up in lines of careful study, is really a well satisfied body,—a body that does not think of itself from one hour to another or from one day to another. And I want to tell you one more fact. Don't forget that the stomach, the large digestive pouch in the human economy, is a meat digesting organ. Do not forget that the quantity of meat teeth exceeds a little that of the grinders. Now if we were intended to live upon meat alone we would not have been given grinders. If nature had intended us to live on grain food alone we would not have been given a stomach. The digestive organ must be kept in perfect condition by giving it proper work. We can not take our food in pellets in our pockets and swallow them, because we have a digestive apparatus that must be given work to keep it in a healthy condition, and if we only had food for one part of the economy the other part would become paralyzed.

I was present at a post-mortem not long ago of a person who had died, who was an overeater in the vegetarian line. The stomach had lost all its muscular power. The pyloric gate had lost all its tension because it had been robbed so long of its work that it stood open—never had been closed probably for years.

Those things are facts well worth remembering, especially for those who have the training of the young, and I am going to make a radical remark, which you will all take exception to. As you find us here, so have we been built. Every child is a specimen of the mother's building, because to the mother is assigned the training of the young. Now if this child is healthy she has made it so; if the child is not healthy, she has made it so,—no matter what conditions, no matter what inheritances that child may have had.

Suppose you plant three trees in a row. One of them is inclined to be feeble; what do you do to make it strong? You tie it up, and you watch it and care for it, and by the time it grows up you can't tell it from the others. It takes on a healthy condition and grows. Every child in the

same family can not be built up by the same rules. They are born under different influences, and it is very foolish to set a table and expect every member of the family to eat of each particular dish. Years ago, in my childhood,—and I presume you can remember, some of you, about the same thing,—they would set out a certain dish on the table and we were told to eat it or go hungry. I can remember the time when I was asked to eat a piece of dry bread, and if I couldn't eat that dry bread they thought I wasn't hungry. That is barbarism. Never make the child eat a thing that is not especially suited to it, because he has a feeling against it.

We don't get sufficient food at the proper time. The idea is simply to stop the craving of hunger. If the child is hungry, the idea simply seems to be to stop its crying. Now a boy, you know, never knows when he has had enough to eat until he is at least twenty. [Laughter.] I have seen a perfectly healthy boy—I presume girls are about the same—eat a very hearty meal, and in less than half an hour eat ten or fifteen apples without any sensation whatever of indigestion—perfectly happy and contented. And he is just right, because he is building up the body structure. After the structure is once completed a very few feet of lumber will keep it in repair; a little paint and a little repairing, and it will go on for years and stand the storms.

I want to notice one thing, which I have observed from my traveling in different parts of the country, that when children are very hungry they are simply given something to satisfy the craving of the stomach without taking into consideration the value of the food. Bread and butter is an American expression. Now, you know that I don't believe in white bread. When we are setting out in the world to earn our living, as it were, we say we are earning our bread and butter. There is not one scientific thought in bread and butter. A person who lives on bread and butter soon comes to grief. May I call your attention to the statistics of insanity throughout the United States? I know much about New York and Pennsylvania, having spent all my days there. One out of every three thousand or four thousand in the country, and one out of every six or seven thousand in the cities. Why this greater percentage of rural people? Is it because their minds are not sound? No; insanity is not a disease of the brain, it is a breaking down of the tissues of the body, a sound mind in a sound body. Now bread and butter are both carbonaceous foods. As Mr. Pillsbury said, to retain the color of the flour and make it white many of the phosphates are lost. Much of the glutine is lost, which is the muscle-making

material of the wheat. The whole wheat grain is a type of the perfect food for man; so in the locality adapted to it he can live upon wheat alone, as the people of the Orient live upon pulse. Milk is the perfect food for the young. Our higher civilization makes it necessary that we should have an abundance of foods, because our eyes have been trained to the beautiful, to the artistic, and we can no longer sit down and live upon one sort of food. We must have a happy combination.

When we are using our mental forces, when we are doing hard mental work, we can not afford to do physical work at the same time. We can not afford to digest bread and at the same time do mental work. Now if we rely upon bread and butter, where do we get the muscle making foods? I say we are without them, and in a little while the tissues of the body break down, and consequently the tissues of the brain as well, because the body must be a perfect whole.

In England when a man goes out to earn his living, what does he say? He goes to earn his bread and cheese; and here is the combination. But all the nitrogenous and muscle making material is diluted in the form of white bread. We give our children bread and butter, yet ten pounds of white bread would not make one grain scarcely of brain, and we wonder why they are so deficient in muscle. It is because they have not enough of proper food to satisfy these tissues. The fourteen different elements of which the body is composed must all be supplied in their proper proportion, in order that we may have a perfect whole. And as you find yourselves, so have you made yourselves. I want to impress that upon you.

The children are of great importance, because they are to take our places, and we are certainly in a better condition than the generation before us. We are growing wiser; we are looking into these things because we have to, not because we want to. But we have gotten to the end of our rope, and we are having more diseases than can be possibly cared for by our standing army of physicians. The time is not very far away when our physician—and a good man he is to-day, but he will be much better in the future—in coming to us will explain to us why we are ill, and will not prescribe a drug. They will find that drugs are not the proper thing to cure diseases. I was brought up in a drug-shop, and I speak feelingly upon the subject. We were exceedingly liberal in giving all these drugs to our neighbors, because I think every physician realizes the importance of keeping drugs as much as possible away from the family. You understand that I am not speaking at all against physicians in any way, because it is

our way at present. We are not sufficiently educated to know how to cure diseases without drugs, and there are a great many diseases which come sometimes from conditions over which we have no control. Take our regular army, for instance. Our soldiers had diseases over which they had no control; they had diseases that could not be avoided, because after a long march the skin was in great perspiration, and frequently they would have to sleep on the cold, damp ground. The skin casts out the poisonous excreta from the nitrogenous material, and if from any cause it can not do so, the kidneys must break down, because they are required to do this extra work. If you will look over the statistics of the diseases that belong to our old soldiers you will find that to be greatly true, that the skin does not thoroughly perform its work, and that other parts of the body break down from overwork in carrying off this poisonous excreta.

I find that I have overrun my time, but it is very hard to speak briefly upon subjects which are so vast in their extent. In summing up, I have one little admonition to give you. Each one of you begin to-day. Don't say that next year I am going to study domestic economy, but each one of you begin to-day. Carefully observe the children that have been given you for care. See that the air they breathe is in a perfectly pure condition, that their rooms are well ventilated day and night. Frequently people who sit in close and ill-ventilated rooms during the day will remark that they sleep with their windows open at night. Remember that during the whole of the time the house must be in perfect condition, and that the food must be adapted to the individual under your care. Once more I want to repeat that you can not follow a written rule for the building of the average human being, unless he is well born. If one-half the money that is spent in teaching people how to die was spent in teaching people how to live, much human suffering would be averted. [Applause.]

THE CHAIRMAN: The discussion of this paper will be led by Dr. Sherman, president of the Woman's Club of Somerville, Mass., after which I shall be happy to hear from any one who feels inclined to speak on this subject.

DR. SHERMAN: Madam Chairman, Ladies of the Federation of Women's Clubs—It gives me great pleasure to be here before you and to listen to this remarkable paper which you have just heard. I hope you will remember all the good things you have

heard and that you will take a great deal of it home with you. The only objection I have to her teachings is that I am afraid our profession would be out of business if these suggestions were carried out. I am getting along in years, and have had a pretty good practice for twenty years and more, so I don't mind it so much as the young ones will, and I am at a point in life where I can advise you to fall in with all these suggestions and bring up your children in the way they should go, so that they never will be sick; and then, you see, as the physicians go out of business they will take up something else.

Seriously, I have enjoyed this half hour here more than all the other meetings I have attended since I came to the Federation, and those of us from Massachusetts, you see, have made a very long journey to get here, coming here at the heated time of the year and suffering from the great heat, which you Kentuckians call very cool. You see we are almost roasted to death in this atmosphere which seems to Kentuckians perfect bliss, and for that reason we don't feel much like talking or exercise. But I am very happy to be able to say a word here, and to thank you for your attention and all the ladies for their courtesy. [Applause.]

MRS. LYDIA A. COONLY (of Chicago): I want to speak a word for spiritual sanitation, without which we can not reach the heart of household economics, or economics of any kind. We must realize that there is open to us all a great fountain of truth. God gives it to us and opens it to us, and if we use it our lives will be filled. If we place under it our cups of life, they will surely be filled. Robert Ingersoll once said, in answer to a question what he would do to improve conditions if he had had the world to make, he said that he would make health catching, instead of disease. [Laughter and applause.] Now, health *is* catching, health *is* contagious, and happiness is contagious, and if we can all realize that our gift is from on high, that our great spiritual gift is of the eternal God, the only good, we shall feel that we are entitled as children of the King to joy, and youth

and age will change places. We shall go on and on, from height to height, and to that happiness which makes youth eternal. [Applause.]

THE CHAIRMAN: We have a few moments that may now be devoted to reports. I would like to ask if there are other reports.

MRS. WISE (of Freeport, Ill.): Madam Chairman and Ladies—I did not expect this report to be called for at this time, so that it comes a little unexpectedly, although I am very glad for the sake of the association to be able to have any time at all for the report. The Corresponding Secretary of the National Household Economic Association is very dangerously ill, and has been for two months, so that it has been impossible to get information from her or to reach her correspondence. I have no doubt, therefore, that it will be necessary in my report to omit the work of very many clubs that I would be glad to recognize, but you will pardon this, appreciating the circumstances, I am sure.

There has been correspondence in the name of the association with clubs or associations in Michigan, Iowa, Colorado, Nebraska, Massachusetts, Connecticut, New York, Illinois, Virginia, Maine, Louisiana and New Hampshire. Of course I assume that the name, the Household Economic Association, to a body of women who are interested in all the movements of the day, at once conveys the meaning of the association, and the cause of its organization and object of its work. We all, as women, know the many problems which confront us in our homes, the many-sided problems connected with the decoration of the homes, the sanitary building of the houses, the attractive furnishing of the rooms, and the making of them in every way not only healthful but attractive to our families, as a part of the social life of the community in which we live. The Household Economic Association is organized for the purpose that all these problems may be studied in the light of the science of our day; that it may not be taken up haphazard, but may be taken up in connection with

the great laws of the social and economic life about us. Just as long as we struggle against adverse conditions as individuals we accomplish nothing, except possibly temporarily to produce better conditions for ourselves, but these are soon set aside. The association wishes very strongly to emphasize the fact that we should study all the questions of household economics as political economy is studied. It is certainly one of the most interesting facts of the social economics of our day. Many clubs are studying this question, and the Household Economic Association does not think it wise, and does not recommend new organizations being formed for the study of these questions, but that they be taken up in the Women's Clubs throughout the country, that we may all have the light which comes from viewing things under the varying conditions in different parts of the country. We all know how wonderfully conditions differ in this country, and if all our Women's Clubs would scientifically observe these conditions and report to some central association we shall be able to progress very much more rapidly, and we ask that in all the Women's Clubs of the country there be a department for the study of household economics, and that there be a study class for household economics. Programmes of such study have been made out, which are extremely helpful to the clubs that use them. One has been made up by Dr. Green, of Michigan, which has been used in Michigan and Nebraska, and one by Mrs. Helen Campbell, whom we have with us at these gatherings, and of which I have copies here which I shall be glad to give you, and I am sure you will find many suggestions which will be very helpful. The Household Economic Association is also making out a new programme for the benefit of clubs which have already used this programme. The Cantabrigia Club, of Cambridge, Mass., has done very notable work on this line, and so has the great Civic Club, of Philadelphia, which is one of the most progressive and interesting clubs in the whole country, and the Michigan State Federation has made the question of household economics its main work, and

I think we may hope for great things from the Michigan Federation. And if they do not pass resolutions to-morrow morning, I hope they will in two years, directing the work of the General Federation along the lines of household economics. The Chicago Women's Club has been studying these questions for quite a number of years and having lectures on the subject. I am going to tell you that we have secured the services of Mrs. Helen Campbell for a course of lectures, which we know will be quite in line with the most advanced thought of the day. You all know that many of the leading colleges of the country have taken up this subject. In the University of Chicago, Mrs. Marion Calvert is doing a very notable work along this line. The University of California, the University of Chicago, the University of Illinois, Wellesley College, the Institute of Technology, have all taken up this subject from the college standpoint, and the Pratt Institute, Armour Institute, Drexel Institute and the Peoples Institute, also the public schools of Columbus, Boston, Philadelphia, Washington and San Francisco have given some attention to cooking. There are in New York, Washington and Philadelphia diet kitchens to prepare food for the ill, and one of the most notable movements, under the charge of Mrs. Ellen H. Richards, of the Institute of Technology, is the furnishing of lunches to public school children in the city of Boston.

I know you are all interested in these subjects, but it is not possible to take up any more of your time. I would like to say a few words to emphasize the need of sunshine and mirth and joyousness in the home, but I shall not take the time for that now.

A DELEGATE: Is there any mode provided by which the various local clubs can communicate with this association?

MRS. WISE: There is a vice-president of the Household Economic Association in almost every state of the country, and it had been expected and hoped that these vice-presidents in the different states had put themselves in communication with all the

Women's Clubs in their individual states. It has been done very thoroughly in some of the states—in Illinois.

THE CHAIRMAN: The Committee of the Home Department has endeavored to present to you in a very short time and in some small degree the vital points of home-making and nation-making. We have heard great words, words of great wisdom, regarding body-building. We will now listen to a paper on the subject of body-using. The paper will be presented by Mrs. Mary L. Sherman, of Cambridge, Mass. The subject is "The Evolution of Physical Expression."

EVOLUTION OF PHYSICAL CULTURE.

I am very glad to have the opportunity of addressing you this morning on the subject of Physical Culture, for it is of vital interest to every one, and if in the short time allotted me I succeed in making you feel the value of some system, it is all I can hope to do.

You have read of the origin of physical training, when it was used for the purpose of fitting men for endurance in war and the chase, and also in the preparation of the contestants for the Olympic, Isthmian and other Grecian games.

In those early days we know that the Spartan women practiced it, because they wished to give their country a strong race of men, and so were very careful to cultivate their bodies.

But to the present age especially we owe its more general use, and this general use has grown out of an ever increasing need, a need caused by a more complex civilization, more artificial modes of life, and greater nervous and mental strain in both social and business pursuits.

Physicians are recommending, and even teaching it. It has been introduced into the high grade schools and colleges at home and abroad. There are gymnasiums in every community, and the number of systems is legion. There is good in all, for almost any exercise is better than none. True physical culture does not mean the too frequent over training of the athlete, which tends to abnormally develop certain muscles at the expense of other portions of the body. Medical statistics show that very few athletes reach more than middle age, and in passing an examination, although

seemingly enormously powerful in certain respects, they show lamentable weakness in others.

Nor is the muscular development obtained by out-of-door employment perfect physical culture as a general thing, for you will find that each kind of work tends to develop some particular part of the body at the expense of the rest. The subject is such a broad one, that it would take as many hours as I have minutes to deal with it thoroughly, so I will confine my remarks as nearly as possible to the phase of it relating to the Home and Woman's Club. Now the home is the center of the nation, and underlying the home is the health and strength of its inmates. In order to obtain this health and strength there must be right living and proper intelligent exercise, so you will easily understand how this subject comes under the Home Department. In thinking of physical culture, our minds immediately associate health with it. Health is the condition of power in every organ of the body. There is a very intimate relation between goodness and health. Health makes for morality. Now how to get health in the most economical way is the question. It can be done by means of such exercises as are authorized and required by the laws of the human economy. A system must be founded upon universal law, and evolved through natural stages of development.

Let us consider briefly what *aims* and *principles* are necessary for a true system.

First health, health in every organ of the body, for that alone will give power. Health of the vital organs, of the muscles, of the nerve centers, of the brain, of the blood, etc.

Health is a harmony of strength, skill and endurance.

Next beauty. We can not leave out beauty, for it implies unity, variety, and harmony.

A third is relationship between *mind* and *body*. You all know to what a large extent health depends upon the condition or state of the mind, so you can easily see that the best exercises are those which keep the mind and body in such relation as will enable each to assist the other to the greatest extent.

Do you realize how much physical culture will do for the mind sick, as well as the body sick? Here is a wide field. We want to educate the body as it is, in relation to a mind capable of expression and impression. I will only mention a few states of mind that will produce health. Serenity, Hope and Benevolence or Love.

Teach the human body to think, this is where the education, the culture comes in. Make your body express the noblest thoughts, then it will be healthy, easy and natural.

Character. All education should tend toward character, and those exercises that tend most strongly to develop it are necessarily the best, and the importance of such a system as will have a direct influence for good on the character can not be overestimated.

Thus far we have spoken of aims, now let us turn our attention to a consideration of some of the *principles* necessary.

Repetition. It is in repetition that good comes in any method of education. We must see something new in the old. A system should provide always for an ideal, and there should be no such thing as reaching the end, because the best exercises are in their nature without limitation.

Slowness, precision and definite aim. Exercises should be taken slowly, for in quick movements there is more waste and less supply. Carry this to an extreme and you will feel a shock to the brain. We all know that exercises differ very much in respect to their economy of energy. Some cause more waste than repair, others more repair than waste. Movements taken slowly, with precision and definite aim, allow time for repair to go on during the exercise, while sudden movements do not.

Transmutation. While vigorous exercise must be taken, it is equally necessary that suitable exercises for harmonizing the force thus generated should be practiced also. You want to transmute the dynamic force into harmony of movement. You want to transmute the force developed by vigorous exercise back to the brain and nerve centers to be stored up in healthier nerve tissues. The highest form of transmutation occurs when the vital centers in the brain stimulate the whole body, and the body in turn stimulates the mental centers in the brain.

Evolution. We must not leave out the important principle of evolution, and as the title of this paper is evolution of physical culture, let us for a moment consider it. You are all familiar with it, as applied to the various arts, sciences, religions, governments, history, etc.

We find in very early Egyptian art the whole represented in the pyramids, sphinxes, temples and obelisks; and this marks the first period of art.

Next, we have the Assyrian art, where different parts of birds and beasts are used to make a whole for effect, and the second period was reached. Another age, not satisfied with this effective period, because

there seemed no purpose or use in this art, represented things more real, related the parts to the whole, and gave us the third or realistic period.

The Greeks, taking what they found and permeating it with their individuality, idealizing it, gave us the highest form of art, where each part is suggestively related to each other part, and we have the fourth or suggestive period.

How can we apply this to any system. We will begin with the whole body. First we want to lift all parts of the body, and especially the vital organs to their proper altitude, and right here I would like to spend a little time, for this one exercise means so much. "The normal position of the vital organs is secured by the proper contractions of the muscles that sustain these organs. The greater the altitude of the vital organs, other things being equal, the greater their vigor. When the vital organs are high, the lungs consume more air, the stomach properly secretes gastric juice, the heart beats with a more perfect rhythm, the liver secretes bile from the blood, the alimentary canal is healthy in the production of what are called peristaltic waves. The moment these vital organs are lowered from their normal altitude, that moment their tone of power is lowered. There is no physical defect so general as this, that the vital organs are from one to four inches too low among adults." No organ will fully perform its function while in a position below its normal altitude.

The unconscious friction that takes place in persons not cultivated by proper exercise is very great.

Next by means of poising, first on both feet, then on each foot alone, the nerve centers are strengthened. Poise gives presence and secures ease. The perfect self-command required in poising harmonizes the nerve action.

So far the exercise has been with the whole body.

Now we turn to parts, taking each part and freeing it, freeing the different parts that are joined by definite articulations. Hips, sides, chest waist and head.

Next we come to relation of parts to the whole, the arms and legs in relation to the torso. Now we can increase in the strength of the exercise, but while we increase in force, we must preserve a due balance between the energy that supplies and the energy that wastes, and while exercising the arms and legs vigorously we must not neglect the vital organs.

Lastly we have parts in relation to each other. We must develop due relationship between different groups of muscles; and here come in the

most delicate of all the exercises. The development of this relationship prevents undue nervous tension, and also leads to beauty. Beauty and health can not be divorced; that which produces the highest condition of health produces beauty; that which produces true beauty will produce health. Beauty includes, first, unity; second, power; third, it insures endurance, and it involves self-command, which is shown in the harmony of parts.

Now apply these to the Home and Woman's Club, and can we afford to do without them in either? Has the club woman a use for health, beauty, unity, power, endurance, self command etc.?

I should like to say right here that vocal culture should be included in physical, they are so intimately related. The development of the voice, the right use of the voice in the highest expression is necessary to the health of the body.

It seems to me the true test of a system is in the results obtained, and the best way for me to help you understand the full benefit of these will be by telling you of some that have come under my especial knowledge. I will not take time to speak of the individual cases of dyspepsia, rheumatism, nervous prostration, curvature of the spine, and even consumption that have been helped, and in many cases cured; of how it has been proven as a scientific fact by experiments on the idiotic, the insane and the criminal, that muscular exercise aids the mental activity; of how the standard of morals has been raised in schools by an introduction of physical exercise etc., but will mention a few cases that seem especially remarkable. [Several cases with their results among a certain class of women were here given.] Not only were they benefited in way of bodily infirmities, but developed in ways of which they did not dream.

If in this short time I have made any of you feel interested enough in the work to try it, I can assure you you will be repaid many times over, not only for what it will do in the way of developing personal power in you, but in enabling you to do for others. There is no doubt that all women have the ability to do some work in the clubs as far as their intellects are concerned, but the body will not serve the mind, it makes the mind a slave by keeping it shut up. Now we can change all this by going to work on it, and making it do its duty, freeing it in every part, so it will serve the soul. The body should be held sacred as the temple of the soul, and as it is only through the body we can express the soul, so one important aim in any system of physical culture must be the high one of training and devel-

oping the body, that it may give expression to that which is highest and noblest in us.

Let us educate the body to that end, and if you are practicing a system the ultimate end of which is expression of the highest thoughts—the soul—you will reach beauty and health on the way.

MARY L. SHERMAN,
Somerville, Mass.

THE CHAIRMAN: Before any one leaves the hall I would like to say that we are very much favored this morning by the presence of Miss Armstrong, who has spent seven years in India, and who after our next paper, which will be a very interesting and important one, will speak to us for a few moments on the subject of homes in India. I advise you all to remain for both talks.

The discussion of the paper on the Evolution of Physical Expression will be led by Dr. Beecher, of Brooklyn, New York. The name is a sufficient introduction to her words, and I hope you will carry them all away with you. [Applause.]

DR. BEECHER: It is rather unfortunate to be introduced as one of the Beecher family, because I have never ventured to pose at all as a sample of the family. Whenever I am introduced in this way I feel that perhaps I may be expected to do a little at least of everything that all the rest of them have done, and when I can't do any of it the little I can do falls very short.

The time given to each of us is so brief that I shall at once begin in the middle of my subject. It seems to me that everything which has transpired or is transpiring here, and everything which has been presented to you in whatever form or under whatever name, comes necessarily under the general head of economics; and if you will allow me, in verification of what I say, to give you my definition of economics you will see why I think so. The definition is simply, "The best means to the highest ends, with the least expenditure of force." I would like to find something which goes outside of that. It may commence with that which we speak of as household drudgery and go through all the gradations, up or down to politics, to the ruling of an empire even. And so, if this be a correct

definition, the paper which we have just heard comes under that general definition—the best means to the highest ends, with the least expenditure of force; and it is absolutely true that unless we are in a state of health in some sort or in some way, it is absolutely impossible for us to take into our minds, into our thought, an adequate conception of economics, one branch of which is this physical culture. And it seems to me, too, that in almost all we do we are but skimming the surface. Really we have been “scienced” to death. We have a science of everything, and it is time that we should resort to the philosophy, and sometimes to the ethics of various subjects which have been treated only scientifically. And this matter of physical culture is one of them. We train the body. Most of the systems of physical culture with which I have been at all familiar, train the muscles—train the body. You do this and that and certain things, and you will become graceful; and certain other things, and you will express your thought more emphatically; and it is a simple training of the muscles; whereas—Why, what is the body, any way? It is simply the exponent of the soul. It is simply the mechanism through which the thought of God is expressed. What are we? Children of God, we say, and we do not think anything more about what that means. If we are children of God, then we are inheritors of His nature as well as the prospective inheritors of His kingdom. His kingdom is here and now, and we are as much His children to-day, and living just as much in the spiritual world to-day as we shall ever do; and it is the spiritual part of a man which makes the man. And whichever theory of evolution shall obtain; whether it be that the spiritual factor was introduced when the man became sufficiently developed to receive it and to use it, or whether it was in the first protoplasmic atom, it makes no difference—we are here with this envelope of a human body, and we are here as children of God with a soul within us; with that germ life, which is simply and only and always God manifesting in the flesh, if we are His children. [Applause.] And what a thought that is when we realize it! God manifesting in this piece of mechanism which we call our physical body. Between this soul, between this principle of life, between this germ life and the external world we have this body, which is controlled by a set of telegraphic wires, which we call nerves. The nerves are the carriers; the nerves are the medium of communication between the soul and the body.

The children in a Sunday-school class were asked “What is the soul?” It went all around the class, and one little hand came up, and the teacher

said "What is it, Mamie?" And the child said "It is the *think* of us." And I have always contended that that was the best definition of the soul that we can get. It is the "think of us." It is that within us which reasons.

We have analyzed the nervous system and classified every part of the human body. We say head, arms, muscles, etc., all the way through, and we have done that for the purpose of convenience simply; and almost unconsciously to ourselves our physicians have analyzed and classified the soul, and what we have been accustomed to speak of as the faculties of the mind are simply the expressions of this soul principle within. In other words, the soul—that vital intelligence within us, is only a part of universal intelligence, is only a segment, as it were, of universal spirit—and there is where we make a mistake, to limit the limitless. This soul of ours is but a segment of this universal spirit. We have been taught that God is a being having the attributes of omniscience and of omnipresence; but if we will realize that God, that this Infinite Spirit, is omnipresent and omnipotent, we have said all there is to be said. And we are inheritors of that omnipresence and omnipotence, but limited at present, for a reason, by this body.

There is but one life in the universe, and that is the omnipresence and omnipotence which we call God. We call this a table, for example, and everybody knows what it means because we are accustomed to it, and this word we are accustomed to apply to a particular thing. We all think we understand all about it. Sometimes we do and sometimes we do not, because words have such varied significance. And so when we speak of God we all think we know all about Him. The simple fact is we know only just so much as can be received by this germ life—only so much as the development within ourselves is capable of receiving. We reach out and we gather so much of Him as we are prepared to receive, and the prepared receptivity is necessary before we can receive anything. Even in our culinary employments this prepared receptivity is necessary. We must first think what we want to do, and then do it. And just right here let me go back to the paper. Every particle of exercise which is taken for any possible or conceivable purpose should be done under this great law of economics—the best means to the highest ends with the least expenditure of force. And so when we come to this matter of physical culture; if we attempt anything in relation to it without a practical recognition of this interior "think of us" we are doing ourselves harm.

Take our gymnasiums. I went to an exhibition of some gymnasium

exercises. Girls of fourteen or fifteen years of age climbing ropes, jumping bars, showing how strong the muscles of their legs were by doing the most outrageous feats of simple leg strength. Well, I was feeling very sorry for the fathers and their children. And so I have seen mothers bearing little, puny children. They say, "Why, I wonder that this is so, because I have been taking physical exercise for years." What kind? Only that kind which develops simple muscle.

Now, every movement of the body—it has been already substantially said—has an object, and that object must be conceived by the "think of us," and when that is done exercise is healthful; but without intelligence and without the "think of us," it is absolutely harmful. It is merely superficial and does not reach at all the real ego, the real man or woman, which is the spiritual factor. But when this soul, this "think of us," comes into an intelligent consideration of what it wants and what it needs for the proper expression of itself through this physical factor, then you may take exercise and the soul gets the benefit of it.

The soul is all there is of us, anyway. One life—the life of the body is the same as the life of the soul, only expressing itself in a different form. There is but one life, and that is the omnipresent life,—that does everything, that reproduces everything and holds everything in its place. So that while there is but this one life, the body should be taught to use its life in an intelligent manner. This can only be taught by that which appertains to the Infinite and makes us His children. And so through all the ramifications of any kind of physical exercise, whether it is washing dishes or taking the Delsarte system of exercise.

A DELEGATE: I would like to ask the speaker what system of physical culture she would recommend as possessing all these advantages.

DR. BEECHER: You ask me which I consider the best system. The Delsarte. And there is a system which is being exploited in Boston under the name of the Emersonian system, which I consider to be without any exception the best, simply and only because it begins in the right place. It does not begin on the outside but on the inside, and cultivates first of all the emotions which go to make up living—the thought and the speech and the

feeling, which seeks to express itself in action, and the teachers there never make a gesture. They say, "Let your thinking make the gesture." Let the soul do the thinking and control the body in all its activities, and when you do that you will have intelligent exercise and improvement.

There is so much more that I would like to say, but I may as well stop here as anywhere. [Prolonged applause.]

THE CHAIRMAN: The Chair sees in the audience Miss Sarah J. Farmer. We have no time for discussion, but I feel that just a word of indorsement from Miss Farmer will be of great value to us.

MISS FARMER: Dear Friends, I feel it such a privilege just to come here and stand one moment to indorse what Dr. Beecher has said to us, because I stand as a monument. All my life I had not known these things. I had done as many of us do; I had walked on my back; my weight was poised on my spine. I had not had co-ordination of thought. I had come down with nervous prostration twice, and the doctor had said that insanity or softening of the brain would result unless something came to me. I crossed the water and got some little relief, but I learned this one little secret—what the body means, this temple of God that is given to us through which to express the divine. I can never tell you what it was to me to get that truth. I found when I got my own center of gravity that I was able to use my own body, and I got my poise of mind. Things had irritated me before and I kicked against the pricks, but I got my own center physically, mentally and spiritually. I think the physical lesson that came to me would have been of little value if before that I had not learned what it is to be a temple of the living God—to have God dwelling within us, and what that indwelling presence does for us. And when that knowledge came to me I wished that every limb of my body was a tongue with which to speak it forth, but I could not; I had no avenue of expression until this new

truth came to me. And now I realize that of all the wonderful things in this world that we are intrusted with, our thinking capacity is the greatest, and we can not think correctly and helpfully until we have control of this body, controlling it in every way.

Dear Friends, I would like to urge upon you more than anything else to consider what the thinking power does for us. We know what the spoken word does, and the influence of the act, but how few of us realize the influence of the thought. And just here—because I am afraid my two minutes will be up—I wanted to speak on another subject, but this is the important one just now. I want to express my pleasure with the paper and to tell you just one little story, to emphasize what the power of thought does for us.

A teacher who had helped me was delivering a course of lectures, and after the lecture a poor, desolate, heartbroken woman came to him and said, "What shall I do? I can not live this way. I have a mother-in-law in my home, and she is so hateful to me that there is no living with her." She said, "What can you do? How can you help me?" He said, "Madam, go home and love that mother-in-law. You never loved her." "She won't let me love her. I don't think I ever could love her." He said, "You are living in her home?" "Yes, sir. I didn't want to go into her home, and I fought against it as long as I could, but I loved him so much that I would rather go there than not be with him." He said, "That is the very thing. You went to that home with that thought in your mind. You went in as though it were not your home. There was no love with it. And she perhaps, having had her own home so long, found it hard to adjust herself to the new life, and the spirit that you carried into that home made it impossible for her to adjust herself. Now, go home to-day and learn to love that mother. Three months later come and see me and tell me the result."

A month later he was in the place, and down in the audience

the first face he saw was the face of this wife, all aglow. Just as soon as the lecture was over, "Oh," she said, "I want to tell you about my mother"—it wasn't "my mother-in-law" any longer. "You don't know how lovely she has become! Why, she is just as sweet to me all the time as she can be, and she goes out of the way to do anything for me."

You know what the secret was of that sweet face, and that is the thought that I want to leave with you—the power and the influence of thought upon the life of the home. [Applause.]

DR. BRECHER: By way of emphasis to what has been said in these papers and this discussion let me repeat something which I have read and which no doubt many of you have seen. Some one was expressing himself in respect to this matter of thought controlling, and a man said, "What you say is true. I have been thinking of that and I have been practicing it, too. I have got along pretty well. There is only just one thing I can't stand, and that is these darky porters in our Pullman cars. They make me mad." So this gentleman says, "So there is only one thing, and that is a darky porter, that is superior to you?" [Laughter.]

THE CHAIRMAN: "The Social Aspects of Home Life" will be the subject of our third paper. I invite your earnest attention to this paper. The speaker is one who has realized that ideal may become practical life. She is one who has studied and proven the harmonies of home life. I take great pleasure in introducing Mrs. Ellen A. Richardson of Boston, Mass. [Applause.]

HOME.

MADAM PRESIDENT, LADIES: It would seem that home, touched upon from so many standpoints, and so ably by those who have preceded me, in address and discussion, would leave me not much to say; but at the *threshold of home*, let us pause—as *mothers* who hold open the portal of life.

In addition to the hygienic and *physical* culture study for the benefit of

home and inmates, we need to study harmony in the making of the home *atmosphere*, as we have heard home is the *laboratory of life*.

If knowledge and intelligence rule, if selections, combinations and administrations are made there according to universal laws, there will be harmony, health, happiness and heaven in the home.

Just in proportion as ignorance reigns, there will be discord, ill-health; misery, hate, and since we are talking of conditions, hell.

Normal man is an emotionable being, he has a hunger of the heart; he *is*, his inner being seeks sympathy, companionship and love.

It is this element which *calls* the home into existence; the cornerstone of which is marriage. Disregard of the laws of affinity in making selections and marriage contracts gives all the abnormal results, which necessitate all sorts of charities, hospitals, reform schools and prisons.

Where is home?

It is where the heart is. What are home interests? They are everything that touch the heart. All outer conditions affect us tremendously; unless a mother knows something of those conditions, she can not so well prepare her children to meet life's warfare. When we come to recognize fully the positive individual relationship and interdependence of *all* things, then we shall realize the tremendous responsibility which is ours and the great opportunity to manipulate at will the *whole economy* of universal law. Laws work from center to circumference, and from circumference to each individual's center, passing on and on the vibratory waves, even unto the third and fourth generation.

Do not think that I am going to dwell on evils and give you a pessimistic paper.

All transgressions have bound up within them the rectifying forces of self-correction. The slower we are to recognize *this fact* the more we shall count as *evils* the social conditions of the homes which have been brought about by the omissions and commissions of ignorance; the *deeper* our ignorance, the more severe must be our *discipline* to wake us up on all the lines of social and individual problems.

Desecration of creative forces is accountable for millions of home which are mockeries of home. Consecrated creation is the very cornerstone of the true home, and home is the acknowledged pivot of the universe. It is the throne, the power-house, from which the power goes to make or mar the harmonies of the world, and woman is the queen there of. It is her prerogative to rule there, it is her center of power, it is *the*

center of her sphere, the confines of which are only limited by her possibilities and her ambition, while her responsibilities are unlimited.

Homes are radiating points sending out all sorts of forces to mingle and commingle in the common maelstrom of universal life. Such a commingling of good, bad and indifferent, though having a *superficial* appearance of *injustice*, breaks the boundary walls of a *personal* interest, and teaches us the unit of life, the Oneness of creation, and the immeasurable, *unlimitable responsibility* of the queens of homes.

When we find that every self interest is woven into the warp and woof of life ; that we can only help ourselves through helping the promotion of general good, and we find also, that a great *moral* battle is waging which threatens the *citadel* of home, shall woman not make her place in every circumference where she can learn and correct the causes which, acting upon the *center* of her sphere, disturb its very *foundation* and prostitute its purposes ?

From centuries back, delusive mental worlds have been built up in the minds of *all* concerning woman's education and uses. All this is changing. Education is free to all. The great crisis of the civil war—taking away many of the breadwinners of the family, the monetary troubles which have made distress well nigh universal, have stimulated industry and opened avenues in which women can become self-supporting, and with cultivated abilities fill every position. Everywhere we see the general altruistic feeling that there is something for *all* to do, in harmonizing the discords of life, and rectifying the causes.

Sociological problems outside of home may be studied forever, they will never be remedied until the social problem within the home is settled.

Humanitarians who confine their efforts to ameliorating existing conditions outside of home only, merely touch the surface of human misery. Without knowledge and the best conditions *in* the home for the development and birth of new human beings, how can we expect different results ? This applies equally to those who live in stately mansions and to those who live in the crowded tenement-house district.

He who utilizes steam and electricity in accordance with their own laws multiplies his physical accomplishment a thousand-fold ; but if he disregards *their* orderly method and strives to impose his own theories, he will suffer the penalty. The magnetic force, called affinity, which rules in the higher elements of *our* natures, is a law *just* as stern and just as ban-

ful. If we bend it to perverted usage, we lower social standards. If we marry disregarding this firm law of nature, we have homes of "genteel comedies" and "high tragedies," and these are found scattered through all the highways and the byways.

Not agreed, yet the discordant couples walk together. There is no sadder picture, if it were not an everyday picture, than two young people married in haste to repent at leisure. I fear if we could look into some of our neighbors' hearts, the catalogues of suicides never committed, of elopements unaccomplished, even of unperpetrated murders, would be to those who see no *difference* between the thought and the act, something startling—nay, appalling!

It is pitiful, most pitiful. Especially if the couple are not bad, *only* ill-assorted and young still; young enough to make a possible future of twenty or thirty years look black in the distance, haunted by the pale phantom of dead love, the wretched will-o'-the-wisp of lost happiness.

Remember the consequences are not confined to the *couple*, for human nature *will* satisfy itself, diverting the law of *love and sympathy* to self-love and self-gratification, irrespective of the results of cause in effects, and so we have the direct and far-reaching penalties of covenants which answer the *laws of man*, but which violate *all* the laws for *peace of mind*; covenants which selfish gratification of perverted appetite makes, and makes to wrong them who make them.

When we think of home, hearth, health, happiness, heaven and harmony, all beginning with the letter H, two well-balanced perpendicular lines, united just *equally* from side to side, balanced in all parts, and realize the *picture* of home life made by the conditions when rectitude is well and evenly united, and then ponder upon the effects of the two words which come at once to mind, bearing upon the conditions of home, which come from the deflection of those lines, unevenly connected and all out of balance, we can make unto ourselves a second picture, and realize what kind of homes sprinkle over our lands when *hate*, engendered from unholy alliances, creates the opposite of heaven, which we call *hell*, in the home conditions.

It is a wonderful provision of the great creative power that the goods of life are always offered in greater abundance than the evils.

It is so, if we stop to think. Just take this case of the many beautiful conditions offered under the letter H, the many well-balanced conditions as against the two unbalanced, which break all the laws of harmony. Yes,

it is ever so, only, the *beautiful* gifts of heaven, like the air we breathe so involuntarily, come so freely that this very freedom blinds us to our gifts. Remember that the *corrective* principles which accompany all defective transgressions are always at work, and their *discipline* is meted out, only as our *depth of sleep in ignorance* demands the discipline to wake us to our higher natures, our greater possibilities.

Our capacity for joy is unlimitable, and we accept happiness without thought, because our cup can never run over. But let sorrow come, and the cup fills and runs over at once, so small is its dimensions.

Is not this a sign to work for all that makes for better social conditions?

Grand women and noble men *are* helping to right conditions; they are exercising duty within and without the home center; strong, sweet and sacred forces are at work, making a leverage for purer, better home conditions.

The pendulum of woman's activities has swung vigorously through all the grades and circumferences of life, life from and in the family home, the orphan home, the hospital and the prison home.

In single file, and single handed, she has worked. In organized bands she has also learned to work, until the sympathetic throb has taught the kinship of all mankind, and the greater federation of all workers is called here together to consult and confer upon all the questions of the hour, and *keep* the pendulum swinging.

All is well.

But oh, Home Makers, Mothers, in swinging the pendulum let us keep before us the letter H and all it implies, and remember that balance, harmony, *power*, comes from the *center of our sphere*. Let us confer and plan to work at the *root* of inharmonies. Boast not of our work in literature, art, invention and the sciences. While all that is good, let us study the science of *life* harmonies, to the greater benefit of coming generations.

Let us realize the importance of this subject—Home—until in the future meetings of the Federation, it centers the whole work and commands a maximum of the time to be devoted to its interests.

Let us study to remove ignorance of universal laws from family life, and preach the law of sympathy in marriage as the corner-stone for homes of harmony.

ELLEN A. RICHARDSON.

THE CHAIRMAN : Although it is a quarter after one o'clock and we have reached the limit of our time, we have not had our full two hours, as we were obliged to meet late. We will therefore remain for the discussion of this paper, which will be led by Mrs. Helen Campbell, who needs no introduction to you.

MRS. CAMPBELL : I have just asked this very intelligent lady, of whom I have had some experience before, if we should not suspend the discussion and let us have Miss Armstrong instead; but I have had experience with her in the past, so I submit, and I have only one word, I think.

It may seem almost superfluous to stand in this place, because so much has been said on the platform this morning, all of which is practically to one end. To begin with, Mrs. Rorer, the author of the cook book—and let me warn you that if you eat any of the things that she prescribes in that cook book you will be sure to have dyspepsia [laughter]—has told us about body-building, and in this way has said a good deal that will neutralize the effect of some of her dishes, as I can testify. And as for Philadelphia, from which she comes, I don't know that I can say anything more than to quote a remark made by some one whom I will not name but whom you will all know. He is a good Presbyterian, which will commend him to a great many of you. He said at one time that Philadelphia butter was warranted to keep off the Holy Ghost. [Laughter.]

Then you have heard also from Mrs. Sherman and Dr. Beecher—all along in the same line with what came to us from Mrs. Rorer, and the sum of it all seems to be this one word "Clear the way." For in Mrs. Cheney we have the advocate of a new system in music, which I know, from personal knowledge, means a revolution in many ways in musical thought and in the power of musical expression.

Now all these things can mean but one thing that we have to do: simply in our own individual lives to clear the way absolutely

for the thought that belongs to this day, whether we know it or not, and in which we are to go on, whether we want to or not.

What we want, I think, most of all, is fewer laws, a better understanding of what life means, more and more hard work to appropriate the life that is, more and more will and more and more wisdom in carrying it out. I agree absolutely with what Dr. Beecher has said to us—absolutely. I agree absolutely, I may say, with everything that has come from the platform this morning. Mrs. Richardson summed it up for us in her beautiful fashion. What we want for the home, for the individual life in and out of the home, is a larger life, larger liberty, larger thought of the things that go to make that liberty.

It has been my business for very many years of my life to know home in its worse sense—the home of the wage-earner, the poor laborer, the home of the woman who works with needle alone. That has been the business of my life for very many years. Long ago I used to think there were certain things we could do at once that would alter a great many of those facts. Now I know that the only thing we can do for any human being is to give him first of all the very best possible chance, the very best education in every possible line. That means in the physical direction, in a knowledge of those laws which Mrs. Rorer summed up so admirably—a knowledge of food, a knowledge of all that natural law holds for us, then give decent conditions in which these laws may be lived by each individual. Simply clear the way and give them a free path. Each individual in the end works out his or her own salvation. This is for rich and poor alike. And so the one word which seems to me the summary of all this beautiful thought is simply the word that I would leave with you—with each one of you for your own souls, with each one of you for the souls of those who are committed to your care: Clear the way. [Applause.]

DR. BEECHER: One word in addition. Clear the way, but don't expect to do the last thing first.

THE CHAIRMAN: Now, Ladies, we will listen to Miss Armstrong, a very rare opportunity to learn of the homes of India. Miss Armstrong wears the dress of an Indian Princess, which was presented to her by the Princess, and she will tell us, perhaps, of the home life of this very woman. I have the pleasure of presenting Miss Armstrong. [Applause.]

MISS ARMSTRONG: I come to you, women of the Federation of Women's Clubs in America, with only a simple message of great, full-hearted sympathy.

I come to you with a greeting from the far Orient, and I would that I might express it to you in the infinite tenderness of her own strength. You have seemed to-day to me as thousands have in my own country, who have lifted up their garments and gathered together their packs of provisions upon their shoulders, and gone a long day's journey to sit under the shadow of the great forest trees and learn wisdom from the lips of learned men. You have been sitting to-day under the shadow of a place of learning, and the richness of the wealth of accumulated study has been poured at your feet and into your hearts, so that their overflowing shall enrich your children. I am to-day like the pilgrim who wends his way along the pathway, and when he thirsts and when his feet are weary he comes within the sight of a little hut by the roadside, and he calls out in his thirst, "Peace be on this house," and the man from within turns and calls to him, "There is bread here for the pilgrim; there is water for his lips and for his feet," and the pilgrim enters in, and the servants of the household or a son comes and bathes his feet and brings water for his lips; and in exchange for these royal courtesies of the peasantry of that land, the pilgrim tells them a message of his pilgrimage. He tells of the land from which he comes and of the journey which he takes, and for what purpose.

So I am a pilgrim passing through your country, and it has been the courteous greeting of some of the people of your coun-

try to call me down into your midst; and in exchange for the rich courtesies that I have received at your hands, I bring a message to you.

If it were not for this fact, that buried deep in the sadness there is hope for us from your people, my heart would be bowed down in the hopelessness of utter despair, when I think of the comparison between the pictures which I have seen to-day and the teaching which I have heard to-day and the homes from which I come. From your standpoint, O my country-women, in all India there is not one home. Out of the heart of her deep woe, wild, hopeless, I come; out of the heart of her interior of thronging peasantry, from the midst of her stifling confusion; from a people, three out of every four families of whom are so poor that they eat but one meal in twenty-four hours, and that of the most meager sort, for in South India it is only rice and red pease, and perhaps once in two months they have some kind of meat; in North India it is common, coarsely-ground wheat, made into unleavened cakes baked in the blaze of a fire of charcoal. Of course, in that land there is the great prince's food, but that belongs only to the old princes' families, who ruled the land in ancient days. They are the few; the poverty-stricken, those who are fallen prostrate in the pain and anguish of overshadowment, and are burdened of ages of oppression, are the many. And it is from these, the many, that I bring this message to you to-day.

The women of my people are taught in the beginning that they must ask no questions. If some little girl, with her great yearning soul looking out of her eyes, asks some question in her little childhood, she is turned to sternly with the words, "Who are you? Why should you know? Are you born a man-child?" And the little child, with quivering lips and her great eyes shadowed by disappointment and fear, turns away and slips back into the little corner and sits there to watch the deft fingers of her mother weave the threads, or prepare the spices, or arrange the

garments of the household. She turns to sit down beside the heavy grinding mill to watch her slender mother bend over the burden of long hours of that process from which shall come that coarsely-ground grain. Or, if she be the daughter of royalty, she turns back into a quiet place, from which she shall hear the jangling bitterness, the tones of compressed hatred, or from which place she shall watch the dark, sad looks on the faces of the women, who are filled with bitterness and sorrow, and who in this land realize that only in silence may they possess themselves.

Do you say, Has it always been so? No. In ancient days Hindoo women were comparatively free, and in those small districts of Hindoostan to-day, where the awful curse of the Mohammedan domination has not laid its blighting touch, in those parts the Hindoo women walk freely even now, and walking freely they have large influence on the lives and affections of their husbands and sons, not toward education, but in the expression of those inherent instincts of tenderness and motherhood which God, in His infinite love, has given to all mothers in every land. But go back with me for one moment to the time when the Mohammedan conquerors came down and swept over that land, and sent out messengers through the streets, crying, "Let the women be inside ; for that woman who is in the highway belongs to any man who walks the highway." In that hour when they had been overcome by force, in that hour when all their pride was humbled, when the monuments of ages of their noble ancestry were smitten into an awful confusion, the princes of India and the men of India turned in a perfect panic to lay their hands upon their wives and their daughters and to hustle them within the walls, that they might not be laid hands upon and smitten down in the devastation and awful universal ravage. This is the thing which swept over India when the Mohammedan power came upon it, and from that day to this day

India is accursed, ten thousand times accursed, under polygamy, under the seclusion of the women by the institution of polygamy.

The womanhood all these hundreds of years has been taught that she is not a thing to be seen; that if her face is seen she is like some creature of the animals, she is the property of whoever may lay his hand upon her; and they shrink and tremble and fear, and the most noble and beautiful women of all India with whom I have come in contact—seven years of heart to heart and hand to hand sympathy—those most beautiful women are those who have shrunk most bitterly and most sensitively from the thought of coming out to be exposed before the eyes of men. But in their attitude and in the history of their domination over the country before the English government came in and placed her protection upon the people, the Mohammedan population have looked upon women but as creatures for the gratification of their lowest natures.

This is a bitter tale to tell, but I have this hope, that under the strong hand of a Christian government the women of India are being taught to-day that there is safety for them. Their husbands and their sons are being taught that there is a larger life for them, and the hundreds and thousands of young men who are being poured out every year by the English government and through the English universities in India are rising up with glad hearts to the recognition of the fact that there may grow and develop a great manhood and womanhood in India as well as in the beautiful west.

I have also one other thought from the Orient to give to you, and I pray that it may rest deep in the hearts of your motherhood. It is a thought of a womanhood in the far east which has held fast to the thought of home and to the teaching of purity for nearly five hundred years under the curse of Mohammedan domination. The same power which has devastated India, the same power which has laid her womanhood prone

upon their faces in absolute terror and awful danger, this same power has held a perfect control over an entire nation for nearly five hundred years; and the womanhood of that nation, the mothers of that people, in the name of the faith of Christ, which has made the western manhood a manhood of chivalry and largeness and beauty, that womanhood in the name of that faith has so taught her sons that when they rose up and went out into the world and were offered Mohammedanism and polygamy they have stood firm in the face of stupendous obstacles and awful danger, and they have said: "No, we will have our homes to be pure. We will have the mothers of our homes to be queens. We will pay our tithes to the government, but we will leave polygamy to the Kurds. We will not accept polygamy, and we will not let go the faith of Him who taught that a man should love his neighbor as himself, and who lived that life and who proved that it was possible."

This people of whom I speak to you at this moment are the people of ancient Armenia—the first nation of the earth who accepted the faith of Christ, the first nation of the earth who ever fought a battle for religious liberty. And, O mothers of America, I pray that you will go back to your homes and back to your clubs and teach your people that as Christian women, as American women, as the daughters of a free, glad, beautiful land, as women who stand for a great and noble cause, and for the influence of this faith upon the brothers and fathers of your people, that in the name of freedom and in the name of womanhood you will speak one word which shall ring through the hearts of those who have the power to protect the womanhood and motherhood of a Christian and pure people. I pray peace upon you. [Prolonged applause.]

THE CHAIRMAN: With our hearts and souls vibrating in sympathy with the tender wishes and strong words of this gentle woman, this meeting is declared closed.

CLUB EXHIBIT.

The Club Exhibit was arranged in the reception rooms of Liederkrantz Hall and proved an interesting feature of the meeting to a large number of the delegates.

It consisted of club manuals, programmes, records and histories, photographs of club buildings and officers, and handsomely decorated club banners.

One hundred and seventy-three clubs were represented, embracing the following states: Arkansas, California, Colorado, Connecticut, Delaware, District of Columbia, Florida, Idaho, Illinois, Indiana, Iowa, Kentucky, Louisiana, Maryland, Maine, Massachusetts, Michigan, Minnesota, Missouri, New Hampshire, New Jersey, New York, Ohio, Oregon, Pennsylvania, Rhode Island, South Dakota, Tennessee, Vermont, Washington, Wisconsin.

England was represented by photographs of the officers and rooms of the famous Pioneer Club of London.

At the close of the meeting the simple year-books and programmes were distributed, upon application, among the delegates, and a general interchange thus effected. So general was the desire to secure suggestions for club work in this way, that the liberal supply was completely exhausted at the close of the Biennial.

ANNIE B. JONES,
Chairman of Committee on Club Exhibit.

Department of Philanthropy.

COMMITTEE.

MRS. J. M. FLOWER, *Chairman* Chicago
MRS. ELIZABETH T. KING Baltimore
MISS JULIA C. LATHROP Rockford

FIRST CHRISTIAN CHURCH, WEDNESDAY, MAY 27TH.

II A. M.

Relief and Aid *Mrs. Josephine Shaw Lowell, N. Y.*
Care and Training of Dependent and Delinquent Children,
Miss Elizabeth C. Putnam, Boston
Institution Life for Children . . *Miss Arria Huntington, Syracuse*
Michigan System of Caring for Dependent Children . . .
Mrs. H. J. Boutell, Detroit
Massachusetts System *Miss Clara Adams, Lynn, Mass.*

Joint Session of Departments of Philanthropy and Social Economics.

MACAULEY'S THEATER, THURSDAY, MAY 28TH.

II A. M.

Study of Sociology as the Basis for Effective Charity . .
Mrs. Grace H. Bagley, Chicago
Opportunity of Women's Clubs to Increase the Efficiency
of Public Charitable Institutions
Mrs. Pratt, Pres. Denver Women's Club

FIRST CHRISTIAN CHURCH.

MRS. J. M. FLOWER, *Chairman*, Chicago, Ill.

The meeting was called to order by the Chairman, who said: We will begin this morning's meeting by hearing a paper, which is not directly on the subject chosen, but it is a short paper, and presented and written by Mrs. J. S. Lowell, of New York, who is so well known as an authority, and it embodies her ideas of the foundation work in Philanthropy. She is unable to be present herself, as she sailed for Europe last week, and the paper will be read by Mrs. Morgan of Chicago.

MRS. MORGAN: The title of Mrs. Lowell's paper is "Relief and Help."

RELIEF AND HELP.

When Edward Denison went to live in the East End of London during the great "East End Distress," he wrote to a friend words to the following effect: "Every shilling I give away does four pence' worth of good by helping to keep their miserable bodies alive, and eight pence' worth of harm by helping to destroy their miserable souls."

I believe that this is the very best that can be said of "relief" and of relief under the best circumstances, for this relief was not given by a public official, sitting in his office, and dispensing orders to persons who "applied" for them, nor was it given by the agent of a charitable society, sent out to try to discover during a half-hour's visit whether a family she had never seen or heard of before required relief.

This relief was money given by Edward Denison himself, a man of exceptional intellectual and moral power, who was giving his life as well in trying to learn how to help the starving people, for whose sakes he had left a home of luxury and culture to live in the dreary waste of East London; and it was given to people to whom he knew, whom he was studying day and night; and if this was the result of his alma-giving, what must be the results of the common, careless relief-giving that we know?

Personally, I believe that relief is an evil, *always*. Even when it is

necessary, I believe it is still an evil. One reason that it is an evil is because energy, independence, industry and self-reliance are undermined by it, and since these are the qualities which make self-support and self-respect possible, to weaken or undermine them is a serious injury to inflict on any man. Self-support is the normal condition of all; a man who does nothing in return for his living, whether he live in misery or in luxury, is despicable; but to a poor man the injury is greatest, for his power of self-support is his only capital; he has absolutely nothing else to depend on; if he is deprived of this we can not give him anything to make up for what we have taken from him, even on the side of material well-being, while of the fatal moral injury done we can have no doubt on comparing a pauper or tramp with a self-respecting man. To go a step farther, besides supporting himself, a man ought to support his wife and children, and his independence is destroyed if he can not, and to do it for him is to put him in an unnatural and degraded position, which, if continued, will surely deprive him of both the desire and the ability to do his duty. If we could only thoroughly recognize that, whatever be the cause of dependence, whether it be sickness, want of work, laziness or vice, the state of dependence is bad, and produces bad results in the character, which reappear as bad results in the surroundings, that is, in more and more poverty and suffering; if, I say, we could only see and feel how baneful, morally and physically, dependence is, we should be so possessed with the dangers surrounding the giving of relief that we should be willing to take any pains, to suffer ourselves, and even to see our poor friends suffer temporarily, for the sake of saving them from those fearful permanent evils. The trouble is that we exaggerate the importance of physical suffering.

But do not misunderstand me. I am talking of relief. Do not go away and say that I have said we must not help people. We must help people—we all need help, and always shall; being finite beings it is impossible to imagine that, in any future existence, even, we should ever reach a point where we should be self-sufficient and need no help from others. Since then every human being needs help, it is of course the duty of every human being to give help, but, unhappily, we often do not know how to help, and there are many ways in which we can hurt people, even when we mean to help them. It is a pleasant truth that the bulk of mankind are obliged, by the very fact of living, to help other people, whether they want to or not. Every one who works at what is useful to mankind is helping his fellowmen every day of his life. We do not think about it

very often, but we should be badly off if the butchers and bakers and milkmen and bricklayers and tailors all stopped helping us for any length of time. Human beings have come to rely so entirely on each other for their daily means of living, that they would soon (that is, those of us who live in cities where we can not supply our own daily wants) perish miserably if they were not helped to a living by others. Emmanuel Swedenborg makes real charity to consist in this work of supplying the needs of our fellow-creatures by the discharge of our daily duty. The great mass of the men and women who earn their living, whether by working with the head or hands, may feel the joy of a sense of helping their fellowmen; the fact that they are paid for their work is proof that they are doing something that somebody wants done, that is something that may be presumed to be useful. Of course, there is a very sad exception: people who keep saloons or gambling houses or other places where vice is encouraged and indulged are paid for their work, and are supplying what some people want; but so far from being useful, it is ruinous—it destroys, instead of helping.

Now in all our attempts to help other people, we must remember that this distinction exists; we may do for them what they want us to do, and yet it may be the very most cruel thing that could be done for them. We see it often in the case of parents and children. The parents give the children all they want, and instead of helping them they are really destroyed by it. They grow up, lazy, selfish, shiftless, unfit for life. We see it often between sisters and brothers; the sisters will work and slave, and let their brothers live on them; and the sisters are unselfish and noble and industrious, and the brothers are selfish and mean and dissipated. It may seem kind, but can anything be more cruel than to destroy the character, the soul, of another person? What is a little ease or comfort or pleasure worth, compared to nobility of character? And yet, as I have said, parents who think they love their children, sisters who think they love their brothers, will, to give them a little passing happiness, do them this great wrong.

Now, is not this the very wrong that "relief" does? To give people a little temporary physical help (and to please ourselves) we are willing to do an immense moral harm to the people we think we want to help, and also a great economic harm to the whole community, for relief-giving does without doubt encourage idleness and makes idlers. Now to be an idler is a very bad thing—bad for the man himself, whether he be rich or poor, because, as I have said, he loses energy, intelligence and perseverance, and

finally the power of work, and becomes, by the disuse of these faculties, a distinctly lower creature than he was before, or than he might have been, had they been developed by exercise—and bad for the community also, for if the workers of a community have to support many persons in idleness, they have to work harder and fare worse themselves than they otherwise would. Where there are many idlers there is less produced for the use of the whole people, and instead of each man getting what he produces, it is divided among both workers and idlers. Any nation that has many idlers to support, whether they are rich or poor idlers, is in a bad condition; and one of the surest ways of making poor idlers, as I have said, has been proved to be the opportunity to live without working, whether this opportunity be made by the giving away of public funds (money paid by workers for taxation), or by the giving away of money by individuals to people who beg for it in the streets and from door to door. The latter method makes beggars and the former paupers.

But though this is true of some mistaken attempts to help people, still the obligation remains, the duty to try to really help people. To do this is difficult, because it is impossible to do anything that is worth doing without taking trouble; we can not get something for nothing; and if we hope to help any one effectually, we must be willing to give time and thought and trouble in order to do it. I am speaking now of helping people whom we do not know, and where the temptation is to give whatever they ask for at once, and think no more of them; that is the easy thing to do, and makes us feel comfortable; but if we only realize what I have said, that this sort of giving may be the beginning of undermining their self-respect, and may and does make beggars and paupers of people, we shall soon cease to feel comfortable, and our consciences will begin to make us uneasy, and we shall gradually come to feel the necessity of really helping, or at least of taking time and trouble to try to help.

The first thing is to learn what the person actually needs, not what he wants, which will probably not help him at all—while what he *needs* will be the salvation of him, if he can get it. But what do poor people need as a rule? I mean the poor people who ask for relief. I am not speaking of other poor people at all, for those who ask for relief and those who do not ask for relief are wide as the poles asunder. Those who ask for relief are usually poor, not only in worldly goods, but in intelligence, in energy, in forethought, in self-control, in character; they have the faults of weak, self-indulgent men and women, but they suffer for their faults more di-

rectly, at least more evidently, than some other people who are equally weak and self-indulgent. If a woman's husband happens to earn a dollar and a half a day, extravagance has more bitter results than if he has an income of \$50,000 a year. Again, if there is no place where a girl may dance and be admired except in a dance-house, her vanity and love of pleasure will not be as safely gratified as that of other young girls. If a man with a salary of \$100 a month happens to like gambling, he will generally suffer more immediately if he indulges this taste than will the man with \$1,000 or \$10,000 a month who goes into Wall Street to speculate. But does not this point to the way in which they might be helped? As they are deficient in character, and as only growth in character can help them, that is what we must at least attempt.

Mazzini says somewhere, "The human soul, not the body, should be the starting point of all our labors, since the body without the soul is but a carcass; and the soul, wherever it is found free and holy, is sure to mold for itself such a body as its wants and vocation require." Then, is not teaching a charity wide and broad enough to employ every one with a head and a heart who is not already busy in some other part of the work of the world? To teach some one something. That is a charity in which there is no danger, it is a charity where there can be no overlapping, it is a charity of which there can not be too much, and the good results of which will never end. No matter who it is, no matter what you teach, whether it be sewing to a little girl, cooking to a big girl, honesty and purity to a youth, neatness and thrift to a woman, industry and self-control to a man, temperance, morality or religion, you have done a service, and a service which will never end.

To give material aid is nothing; food, clothes, fuel, rent, all these pertain to the body and are perishable; even if they do no harm, they certainly do little good. You give one month, the next month you must give again, and finally there is no result to show except usually the need of more fuel, more food, more rent.

But once teach something of value, and you have started an unending succession of benefits; you have learned in teaching; those you teach will teach again, and so on, in ever widening circles of good. Mr. Emerson says, "If a man give me aught, he has done me a low benefit; if he enable me to do aught of myself, he has done me a high benefit." Then teach, teach, teach. Teach some one to do something of himself, to return to the community at least as much as he receives from the community.

I can not speak more strongly than I feel in favor of teaching, or against relief-giving, for I believe, among the many causes of poverty, one of the most potent is careless relief-giving, whether by what are called charitable societies, by private individuals or from public funds. I believe that no society should exist for the purpose of giving relief; I believe that no money should be collected and kept on hand for that purpose; but that societies should be formed to *help*, and that when material aid proves to be needed in any special case, that special requests should be made for it. Being convinced that all material aid is *bad*, even when it must be given, I think that the giving of it ought to be made as difficult as possible, and I also think that if there were no relief funds to stand as a constant temptation to poor people, and if the giving of relief were nobody's *business*, and a very special effort had to be made whenever it was found to be required, many kind people would be surprised and delighted to find how very seldom any relief at all was needed.

To sum up: The principles which I have tried to make clear in the foregoing pages are, first, that we must help people; second, that in order to help them we must take thought and trouble; third, that no help is real which does not develop the character, and make the person helped more able to take care of himself; and, finally, that the distinction to be kept in mind is that between the body and the soul. If we help the body only, our help is worth nothing—like the body itself, it perishes daily, and has to be daily renewed. If we help the soul, if we teach something, our help is eternal like the soul, and there is no end to the good we have done.

JOSEPHINE SHAW LOWELL.

There was no discussion on Mrs. Lowell's paper.

CHAIRMAN: With regard to the care of dependent children, the State of Michigan has by many been considered, for a long time, as the leader in effective work. The fact that the dependent children in the State of Michigan have decreased, instead of increased, during the last ten years, while the population has increased, has been the basis for the statement of the success of the plan they follow. The work was inaugurated by a woman, and for that reason is particularly interesting to women. The next paper will be entitled "Care of Dependent Children in Michigan," by Mrs. Boutell, the President of the Women's Club.

MRS. BOUTELL: Chairman, Delegates and Friends—Perhaps it would be well to preface my brief paper by calling your attention to the fact, which might possibly escape you, that I shall not dally at all with so-called charity in the care of many children in Michigan. I shall not call attention to any association or institution for the care of children, which may be called charitable. The State of Michigan does not regard the care of her dependent children as a charity. [Applause.] It is a duty; and what is more, she considers it good business—it pays. For the little statistical information which I have, and which I did not glean from reports, I am indebted to a valuable paper by C. D. Randall, of Coldwater, which appeared in the *Sociological Journal* for May, and any one interested in this question will gain very many points of interest by reading it.

THE CARE OF DEPENDENT CHILDREN IN MICHIGAN.

It was Michigan's early good fortune to attract within the magic circle of her great lakes many immigrants from New York. Among those intelligent pioneers who braved the wilderness to plant homes throughout the length and breadth of the "beautiful peninsula" was Mrs. Laura Haviland, a Quakeress by lineage, and a queen among women by virtue of her natural endowments. About the time that Michigan was admitted into the Union, Mrs. Haviland received into the sanctuary of her family life nine little waifs from the Lenawee County Poor-House, and "taught them with her own children." Four hours each day they learned from books, and the remainder of the time was apportioned between work and play. The girls learned sewing, knitting and housekeeping in all its branches, while the boys assisted on the farm. For a year the Havilands carried forward this missionary work without assistance, although justly entitled to it for relieving the county of the children's support. The burden proved too great for their straitened means, but instead of returning her little wards to the alms-house, Mrs. Haviland found homes for seven of them, returning only two invalids, whom nobody wanted. In this experiment of Mrs. Haviland's, made when Michigan was looked upon by the East as a mere outpost of civilization, lay the seed germ of the Michigan State Public School, the first of its kind in the United States, or in the world, and a model for all

others. In 1837, with the financial aid of her brother, Mrs. Haviland founded a school upon the Oberlin plan, and named it for the fertile valley where she resided, The Rasin Institute. This institution continued with varying success until 1864. The story of suffering consequent upon the civil war so moved her sympathies at that time that even her beloved institute could no longer hold her back, and Aunt Laura, as she was familiarly called, triumphed over difficulties that would have disheartened an ordinary person, cut through official red tape, procured transportation for her supplies, and with only \$15 in her purse, passed south to nurse the sick and comfort the dying, who, far from home and friends, found in her the universal mother. On a visit home she sold the institute to the Freedman's Aid Commission for an orphans' home, with the stipulation that the premises were to be used for no other purpose. It was named the Haviland Home for Homeless and Destitute Children. In this transaction of Mrs. Haviland's, it is made evident that she had never given up her idea of a home for the dependent children of the state. When the commission undertook to dispose of the property, she interposed the proviso, and explained that it was her desire to make of the home "a state asylum for the children of soldiers, and all others who are in our county poor-houses, that are mere nurseries for the prison." By investigation she had learned that three fourths of the convicts in Virginia, Maryland, Pennsylvania and Michigan penitentiaries had been left orphans in childhood, and that every woman in the Detroit House of Correction had been deprived of her mother at an early age. While she was endeavoring to collect funds to continue the asylum, the American Missionary Association bought the property, and undertook to continue the work. Mrs. Haviland returned south for her health, but without her watchful supervision the home languished, and this commission closed the doors, without, however, making any provision for the children. Again the brave woman, forgetting her years and broken health, sprang to the rescue. She made the commission retrace its steps, gathered the dispersed children, and took upon herself the care of general superintendent. She taught, or cooked, or made over garments, as the exigencies of the hour required. A fall at this time nearly cost her her life, but from an invalid's chair she solicited and received in one year over a thousand dollars. As it was evident that without a solid foundation the home must die with her, she redoubled her efforts to obtain state aid. She visited nine county poor-houses, noting the conditions of the children, with the view of reporting to the next legislature. In one of them she

found twenty children of school age, with unwholesome surroundings, and in some instances the circumstances were revolting beyond belief. Overwork brought on apoplexy, but the orphan's Father spared her life. She says, "The severest prescription I ever took from a physician was to think of nothing." Her heroic struggles compelled the admiration and, what was better, secured the co-operation of influential people.

A petition to the legislature of 1870-71 was industriously circulated, and a hearing was granted by that body to Dr. Mahan, of Adrian, whose wife was the president of the Asylum's Board of Control. Mrs. Haviland modestly writes, "All I could do was to continue in prayer that senators and representatives might feel the importance of looking after the pressing wants of our future men and women." Senator C. D. Randall, of Coldwater, introduced and championed a bill to provide a school for dependent children. To the inexpressible joy of the great soul that had travailed through many years, that every motherless child in her beloved state should have a home, with a mother's care, the bill passed the legislature, and, receiving Governor Baldwin's signature, became a law. An initial appropriation of \$30,000 was made, and the city of Coldwater donated a beautiful farm of 130 acres for a site. Coldwater is located on the Lake Shore & Michigan Southern Railway, about 156 miles east of Chicago, 86 west of Toledo and 115 miles southwest of Detroit. The institution is situated on an eminence just outside the corporate limits. The school was opened in 1874, and "Aunt Laura" and her asylum were transferred there, where she remained for two years as matron and nurse. She remarks, "Instead of overhauling, cutting and making over second-hand clothes, we were now supplied with bolts of substantial new material. Here we had no care about furnishing, and no anxious fear for the children's support." I have dwelt so long upon the thorny path that Mrs. Haviland trod, because I believe that the women interested in philanthropies, and often actively engaged in them, need the lesson of her consecrated life. These few words give only a faint shadow of the terrible difficulties that she encountered and surmounted. She is still living, and many children "rise up and call her blessed." The administration building of the school contains the offices, the kitchen, the dining-room, etc. (I would say that I have a very small plan of the school, and if any one is interested in looking at it, after the meeting is adjourned, she can do so.) Around it are grouped thirteen others. One of these is used for a water tower, one for a boiler, engine-house and gas-works, as the gas used is manufactured at small cost

on the premises, one for a laundry and one for a school-house. The other nine are cottages. All are of brick, except the hospital. The latest improvements in steam heating, cooking, laundry, bathing and ventilating apparatus have been introduced. The total cost to the state, of buildings and equipments, is about \$235,000. From the last public biennial report I quote as follows, to show the method of caring for the children: "The system and the school is the family and congregate combined. The children work, eat and attend school together, but in all other respects live as separate families, except that these families are somewhat larger, numbering from twenty-five to thirty members. The cottages are the homes in charge of intelligent women, who care for the children as mothers care for their smaller families." It would be pleasant to dwell upon the great work of these painstaking women, in connection with that of the superintendent and teachers, in transforming the child, of oftentimes bad manners and evil habits, into an attractive, obedient member of the family, who a little later shall help to brighten some childless home. It is a never-ending object-lesson on the value of a proper environment in childhood. The religious training of the children is also looked after. It is perhaps needless to say it is devoid of sectarianism. An abundance of vegetables, fruit and milk is supplied by the farm, and the children are happy and healthful. To gain admittance to the school at least two superintendents of the poor of any county must petition the judge of probate, and if all the required conditions are met the judge orders the child transferred to the school. Of course I have not time to enter into details here. I have forms of application and little circulars that any one is at liberty to look at, if wishing further information. There is an agent in every county, appointed by the governor, whose duty it is to look after dependent children. When children enter the school all parental control ceases, and the state assumes the functions of guardianship. Children from one to twelve years of age are taken. The capacity of the school is 270. The number in school this year is 200, with fifty under two years of age in poor-houses. Children at that tender age are not permitted to be taken from the mother, if she is not in the poor-house, without her consent. The whole cost of maintaining the school is about \$38,000 per annum, met by legislative appropriation. The per capita cost, estimated upon the average number in the school, is about \$110, but an estimate based upon the number in the school and in homes, all of whom would have to be cared for in some way, the per capita cost is only \$29.56, showing the Michigan system for caring

for dependent children to be one of the most economical ever devised. It formerly cost the counties \$75 to \$100 each to support these children in the poor-houses, and that without education. In the twenty years child dependence has decreased over 65 per cent, while the population has increased over 70 per cent. The ratio of dependent children to population is estimated to be now only as one to 12,800. It is estimated that it would be one to every 2,500 if the old system would have continued. The value of this system to the state does not end here, as a moment's reflection will show. If neglected, a large proportion of these children would be added to the criminal class, a never-ending source of annoyance and expense, whereas the result is now, in most cases, good citizenship and an addition to the producers of wealth. But best of all, the children themselves are saved to happy and useful lives. To quote again from the published report: "The object of the institution is to provide for all dependent children of the state over one and under twelve years of age, who are sound in body and mind, whether in or out of the county poor-houses, and to maintain and educate them while temporarily under its care, and as soon as satisfactory homes are found, to place them there under contracts securing good treatment as members of the family, and an elementary education." In this system the state recognizes the heaven-ordained law that the private family is the natural and best home for a child, and with which no institution, however good, can compare in value. The average time of detention is less than one year. The school is under the supervision of a board of control, appointed by the governor and serving without remuneration. A state agent is employed who finds suitable homes, visits indentured children, etc. Children are first placed on trial in families for sixty days. No child is sent out without the approval of the county or state agent. An indenture requires that the child be received as a member of the family (never as a servant); that some useful occupation be taught; that the child be educated in the public schools, and have proper facilities for moral and religious improvement. The agents visit the children until legally adopted, when the control of the school terminates. A recent circular contains points of vital interest:

STATE PUBLIC SCHOOL. A. J. MURRAY, SUPT.

BOARD OF CONTROL.

Hon. M. E. Rumsey, *President*, Leslie; Hon. B. S. Spofford, *Sec'y and Treas.*, Coldwater; Hon. F. M. Stewart, Hillsdale.

COLDWATER, MICH., April 13, 1896.

To the Friends of the State Public School:

The Board of Control of the State Public School take pleasure in making the following statements concerning the School's condition: It is now in a position to receive all children legally entitled to its privileges. Heretofore, but few children under two years of age could be admitted. In accordance with the intent of an amendment to the law governing the State Public School, passed by the legislature of 1895, arrangements have been completed by means of which all children, entitled to admission, but more especially those from one to two years of age, may be accepted.

The increase in facilities and conveniences for younger children has been brought about without added expense to the state. The friends of the State Public School have generously assisted so many of the children to good homes as to make available room. In fact, despite the hard times, we have closed two cottages and two school-rooms.

For this gratifying condition of the State Public School the Board of Control wish especially to thank the county agents of the State Board of Corrections and Charities for their zeal in finding good homes for the children; the superintendents of the poor and judges of probate for their discretion in sending only strictly eligible children; the newspapers for kind words; and the men and women who have so generously opened their hearts and homes to these little ones, for their kindness.

There is no reason for a child in Michigan, who is eligible for admission here, to remain in destitution, evil surroundings or as an inmate of some county house. There are many fine boys from two to ten years of age still waiting for homes. But very few girls are in the school and only fifteen boys over ten years of age at present.

The State Public School, during its existence of twenty-two years, has received 3,945 children, placed 3,362 in homes, has 297 now on trial or in the institution, and 955 on indenture.

Trusting that the foregoing statement may meet the approval of all friends of dependent or neglected children and the institutions for child saving, I am

Respectfully,

A. J. MURRAY, *Superintendent.*

The Michigan system has been adopted by Minnesota, Wisconsin and Rhode Island, and substantially by Colorado and New Hampshire.

It would be very interesting indeed if I had time to note the comparative value of this system over that employed in many other states, but the article which I alluded to by C. D. Randall, in the *Sociological Journal* for May, gives that comparative statement.

To pass briefly to some other classes not found in the state public schools, the deaf and dumb children are cared for at Flint, and their careful training opens to them the doors of knowledge and admits them to the joys of social intercourse. The blind are educated at Lansing, where their delicate sense of touch is made another organ of vision. The feeble-minded have the protecting mantle of the state thrown about their helplessness. No taint of crime has ever attached to any of the classes above enumerated, but there are others whose sad case taxes the charity of philanthropists and the wisdom of criminalogists. But they are not forsaken. The girls are literally taken off the streets. Many are sent from the police courts as incorrigibles; and yet so well have the efforts for these victims of misfortune succeeded in the Industrial Home at Adrian, that over fifty per cent are saved to a virtuous and useful womanhood. The per cent of saved among the boys, who have a similar home in Lansing, is still larger. In 1893 there were 415 inmates in the Industrial Home in Adrian, and in 1894 there were 453 inmates in the home for boys at Lansing, and there has been no increase in five years, down to the time that these statistics were made up. The lesson is obvious. The best as well as the cheapest protection of society, against the evil classes, is to educate the children. There seems to be only one class of children unprovided for in Michigan, the crippled or diseased, whom, as in the days of Mrs. Haviland's first experiment, nobody wants. They are not wholly forgotten, however, and a movement is on foot in Michigan to make a little niche for them in God's beautiful world. I said "There seems to be no other class." I think, however, that there is another very important one. It is that army of little folk who are robbed of their childhood, and its precious opportunities, to become burden bearers, ministering not only to their own support, but many times to that of others. To be sure there are laws governing the age at which children may engage in paid employments, and providing that they have school privileges, but these laws are neither inclusive nor conclusive enough for the protection of this large class. The relation between parent and class should be the sweetest and tenderest on earth. This truth is so univers-

ally recognized, that society hesitates to invade what is considered the parent's legitimate right over his child. But parents are often ignorant of their duty, or indifferent to it. There are thousands of children who need protection from their own parents. The kindergardens are doing something for the babes, but there is a wide field uncovered. Philanthropic and intelligent women can engage in no enterprise for the betterment of humanity that promises such returns as the amelioration of the conditions surrounding the children of unworthy parents. When a man steals from another he is deprived of his liberty as a penalty. I believe that when a parent robs his own child, either through stupidity or intention, of the opportunities which are the rightful heritage of every child, he should at least be deprived of his child. [Applause.] More than all else, society has the right which self-preservation gives to inquire into the moral surroundings of a child. No more consideration should be extended to an immoral parent than to any other person imperiling the morals of a child. Parenthood is a mighty responsibility, and those who take it upon themselves too lightly, or are false to its obligations, must be regulated, if crime is to be diminished and society relieved from the ever-increasing burden of paupers and criminals.

H. J. BOUTELL.

MISS AMERICAN (of Chicago): I move a vote of thanks for the very eloquent, clear and full manner in which Mrs. Boutell has explained this child care in Michigan.

CHAIRMAN: I was very glad to hear Mrs. Boutell's paper, because in a great many states this work is still before us, and it is the woman who will have to put her shoulder to the wheel and show the strength that Mrs. Haviland showed. She will have to insist that legislators give some attention to this work in the direction of the education of the child, and in the direction of child labor. The trouble that I have evidenced in all work in legislatures—and I have had a good deal of it—is that it is absolutely impossible to get a legislator to legislate for anything except what is before him. He will take care of the pauper when he is there, but will not legislate to prevent pauperism. It is to this end that women will have to devote some attention.

MISS AMERICAN: I want to ask Mrs. Boutell if, in the cottages, the boys and girls were together or separate?

MRS. BOUTELL: It is some time, some years, since I visited the institution, but my impression is that they are separate.

MISS AMERICAN: I also would like to ask whether orphans and half orphans are eligible only, or whether there are laws permitting the state to take children from parents in the almshouses?

MRS. BOUTELL: Yes, parents who have deserted their children, of course. There are many children in the Coldwater school who have both parents living, as perhaps fathers who have deserted them, and mothers who are unable to take care of them. It is not at all confined to orphans. There is a very small per cent who have lost both parents, and about half that have lost one parent.

MRS. STREETER (of New Hampshire): New Hampshire has not adopted the Michigan system. They are placing the children in families, and at present many have been so disposed of.

CHAIRMAN: The Michigan system contemplates putting them in families; it only keeps them in the institution long enough to fit them to go into families.

MRS. STEWART (of Ohio): It is entirely owing to the Women's Club of New Hampshire that that law was passed of removing the children from the almshouses.

CHAIRMAN: I hope soon that laws will be passed everywhere to take children out of the poor-houses, because a child raised in a poor-house will eventually become a pauper. It is absolutely impossible for children raised under the debasing influence of association with paupers to become respectable citizens.

MRS. STEWART (of Ohio): I would like to say that our Sol-

diers and Sailors Home for Children in Ohio has about 1,000, and is one of the most wonderful schools in the world. It takes care of the children of the soldiers and sailors. We have no state home in this sense exactly; we have many homes that are either semi-charity, in the sense of people giving funds to support them, but nowhere is a child allowed as a pauper in the infirmary. They are all put in homes.

CHAIRMAN: The next paper is "The Effect of Institution Life on Children," by Arria S. Huntington. Miss Huntington is unable to be present, and Mrs. Goodale has brought Miss Huntington's paper.

THE EFFECT OF INSTITUTION LIFE ON CHILDREN.

A little orphan, reared from his birth in institutions, was finally sent for adoption to a distant home, leaving behind him every face and scene with which he had ever been familiar. As he traveled westward he looked up now and then in the face of the stranger who had charge of him, exclaiming in tones of contentment, "We are gettin' farther and farther from the 'sylum.'"

Strange problem of the human heart! which in its solution may lead us to new principles for the care and training of dependent children. Here was a boy, docile, affectionate, of average intelligence, who had received only kind care under the roof where he and some two hundred others had been sheltered. He had parted from the only place he could call his own, the only people who had ever supplied his wants, and yet there was not one tug at the heart-strings, but instead a rapturous outlook into the future, where in his infant imagination a real home was promised him. It gives one some sense of that starvation of the affections which exists where public charges are provided for under our institutional system. The issue is a grave one, from this point of view alone; since, as a writer on sociology has reminded us, "The undying kernel of the man—the soul—is nothing else than the feelings taken collectively—the desires, inclinations, hopes, aspirations, longings. It is the feelings that constitute the person, which make the character, and to which all activity of body and intellect is subordinate."

A training which fails to develop the heart sends out into the commu-

nity a being whose service is distinctly inferior to that of one who has had fuller opportunities of growth.

But there is another lack in asylum children, readily recognized by one who studies them, and that is will-power. Valuable and indispensable as is the habit of obedience, there arrives a time when the force of volition should become self-determined. This period, under the mechanical rule of an institution, is too often postponed, and the character, cast suddenly into the strange and unknown world, has no maxims to guide it, but yields to the first influence from without. The girl trusts too readily advances made her, or succumbs to temptations which appeal to indolence or vanity; the boy finds himself at a disadvantage among others who have acquired persistency and ambition through early combat with opposing forces. In a word, the true social spirit which the state requires of its citizens, that social spirit which must control for good the great issues of the coming age, is completely left out of sight in the provision now made for homeless children.

The very perfection of discipline and drill attained in institutions, their size and consequent application of labor-saving apparatus, all work against the best interests of the inmates. The daily routine of a small household, the close economies, petty savings, thrift in purchasing, the incentives to industry, the mutual help, the handy performance of small tasks—every one of these invaluable means of practical education is denied the institution child. He sees flour delivered by the truck, and coal stored away once or twice a season; shoes and clothing provided with un-failing regularity. Of money he knows but little, since opportunities of earning or spending are necessarily denied him; although a superintendent was once actually known to maintain that his children were taught the value of money, because on Sunday a penny apiece was distributed for each to put upon the plate at church. This rather original system of extending largess and then immediately levying a tax for the full amount was no more likely to inculcate prudence in spending than in arousing an enthusiasm for the support of religion.

We contend that the emotional nature is inevitably stunted where family relations do not exist; that moral obligations are less easily inculcated when the social spirit is ignored, and that the strengthening of the will is best accomplished under that natural training which is gained through contact with active life. But what of the reasoning powers and the mental faculties? Here again that character lacks stimulus, which up to the

age of twelve or fourteen measures itself solely with those on the same level. Intellectual expansion comes in many ways, and the little fellow who runs the streets with newspapers gains a quickness of comprehension and a facility of acquirement which, with later opportunities, will be of far more service to him than the regular instruction given to those shut up by themselves. Isolation is a paralyzing influence upon the human faculties, and especially so in the sensitive years of childhood. We are told of one of the street boys of an eastern city, sent west among a party for whom homes were found, who become governor of the state. If there has been any conspicuous character whose youth up to the age of awakened intelligence was spent shut away from the world with associates of equal powers and capacity only, it has not been made public.

Two objections are invariably raised when it is proposed to abolish institution life for these dependent children. One is the difficulty of making adequate provision for them in private families; another the vicious tendencies and perverted instincts which they often show. Here a large concession should be made at once. Just so surely as we may claim that family life, and that alone, is the natural training-school for the average child, so it must be admitted that for cases of early depravity, moral imbecility or juvenile crime, some sterner discipline needs to be applied and a temporary separation from society enforced. There are weak wills which require a splint as much as broken bones; there are cases of social contagion as deadly as any virus for which pest-houses are built. Agents of societies for the protection of children learn that the way to suppress vice is to discriminate between the victims of exposure, selecting for direct reformatory treatment those who show themselves dangerous by leading others into wrong-doing. But here again it is necessary to guard against the child becoming *institutionalized*; all training, in books or handicraft, should be directed toward fitting the pupil for life in the great world, toward cultivating the social spirit and strengthening the power of choice.

In this connection it is worth while to remark that for the average orphan a home with working people is in every respect better than one in the midst of affluence. Many a disappointment which occurs with an adopted little one arises from the fact that such a nature from inheritance and early association is unfitted for the environment in which it is placed. A society is extending its operations in several states which works on the plan of taking the children of the poor and giving them to people of another class. Such a risk is not to be lightly incurred. Few dispositions

thrive under the consciousness of being the center of undivided interest, least of all those born in a different atmosphere. That sense of alienation and bitterness too often dormant in the breast of an orphan or abandoned child is not extinguished by lavish devotion or indulgence. In the home of wealth and ease the child is the recipient, and the experiment fails accordingly; in the poorer household it early learns to *give* into the common stock its share of labor and self-sacrifice; it feels less the privations which are the lot of all alike, and the growth of its affections is healthy and deep-rooted.

The protest against substituting boarding or adopted homes for institutions is not grounded so much on argument, but on expediency. It is however, too late to maintain that the better plan is not *practicable*. It is in successful operation in some parts of our own country and in South Australia. The method of employing paid agents to place out youthful charges on public funds has had excellent results in Erie county, New York. In Massachusetts and in Pennsylvania the system of boarding-homes has been officially recognized. The advantage to the child is positive. Should there be parents who ought to bear the burden of his support and to whom he should be restored, they are far more likely to make an exertion to reclaim their offspring from a humble family where they are boarded, than to take them out of a large institution, which to an unreasoning mind seems to possess such worldly advantages. Thus the parental tie, which ought to be the strongest, is ultimately preserved rather than destroyed. Again, if the boy or girl be an orphan or abandoned it will find more easily an opening for self-support where it grows up in full acquaintance with neighborhood life and its resources. Frequently those who take an infant or young child to board will end in making it their own.

In many communities that conservative spirit which so ill accommodates itself to any change is identified with the interests of home and asylums long established. Hence new and better methods are adopted slowly. It has, however, occurred in a number of instances that boards of managers have begun by applying part of the revenues of an institution to systematic effort to get the children out of it. The experiment shows such gratifying results that the gradual transformation promises to continue until even *temporary asylums* will be seldom used. Under energetic and careful supervision room may be found in families for every waif and stray. But the work can not be left to chance or freed from *incessant vigilance*. The state is responsible for all its wards; charitable people are

accountable for their beneficiaries. In this respect each one of us is "his brother's keeper." Personally we are bound not only to act mercifully but to *think correctly* on every aspect of the social problem. A distinguished philanthropist calculates that while every child left to a career of crime costs the state on the average at least one thousand pounds, each one educated to labor and good behavior is of *twice* that value in the end. So far reaching, in the estimate of a wise man, may be the consequences of one life.

If this be true, it is of deepest moment how that character be directed, whether in the lines of civic responsibility, in the standards of social morality, under the softening influence of human affections, or whether it takes an impress from isolation and repression which will forever blight its development.

ARRIA S. HUNTINGTON.

CHAIRMAN: I made an effort to bring before the meeting here the three rather different systems, which have been claimed to be most beneficial in their results: the systems in Michigan, in Ohio and in Massachusetts. Owing to some misunderstanding we did not hear from Cleveland, but we shall next hear the paper on the Massachusetts system of caring for children, which will be read by Miss Adams.

MASSACHUSETTS CARE OF DEPENDENT AND DELINQUENT CHILDREN.

Times were in Massachusetts, as elsewhere, when the alms-house, with its promiscuous ingathering of old and young, crafty and ignorant, depraved and innocent, was an institution in which the last state of the child must needs have been worse than the first, or if now and then there came a child who remained uninjured from close contact with bad associates during the most impressionable years of his life, there was something still wanting, since the child should have undergone such training as would make for good citizenship against that time when the duties and the privileges of the citizen would become his portion.

But the legislature was conservative, and no body felt concerned that it did not act, since the mere passage of this or that enactment never yet constituted a reform.

In the meantime the subject was receiving careful consideration, for Massachusetts had some advanced thinkers who pondered these matters in their hearts; and they came, at length, to the conclusion voiced by James Russell Lowell in the lines:

"Gov'ment ain't to answer for it,
God'll send the bill to you."

There was no longer an inclination to talk about an impersonal government, whose laws are necessarily expressed in a mechanical way, for we came to see that a state is but a collection of homes and we were led to realize that as the homes ruled so the state would legislate and its agents execute.

What, then, are the homes of Massachusetts, through their concerted action, doing for the dependent and delinquent children found within the borders of their grand old commonwealth?

They are doing much and are considering plans that will enable them to work in a still more effectual way.

Consulting the records we find that the Massachusetts legislature of 1856 created a board of commissioners to execute all laws in relation to alien passengers and state paupers, its supervisory powers being limited to state alms-house visitations, the administrative powers being more extended.

Until 1863 there was no central department charged with the supervision and control of the charitable and correctional institutions of the state, each of the institutions being governed by separate boards of trustees or inspectors.

The legislature, in that year, abolished the Board of Alien Commissioners and established the Board of State Charities.

Authority over different departments of state work has been vested in this board from time to time.

One of the most important departments of state work was the Visiting Agency, for the placing of children outside the institutions, which from 1869 to 1879 was under the charge of an agent appointed by the governor, Colonel Gardner Tufts.

In 1879 the State Board of Charities was changed to the State Board of Health, Lunacy and Charity, which in 1886 gave place to the State Board of Lunacy and Charity, the State Board of Health being continued as an independent department of work.

Institutions for the education of the deaf, dumb and blind were, in 1875, transferred to the care of the State Board of Education.

The State Board of Lunacy and Charity consists of nine members, who are appointed by the governor with the advice of his council, each to serve for a term of five years, or until his successor is chosen.

Members receive no compensation, but their traveling expenses are paid by the state.

The first woman to serve on the board was appointed in 1880. During the last ten years two members of the board have been women.

The juvenile wards of the state, numbering 2,593 at the close of the last official year, are divided into four classes, of which the first is under the care of the Department for Out-Door Poor and the other three are under the care of the Department for In-Door Poor. They are :

1. *Foundlings and destitute infants*, or dependent and neglected children under three years of age.
2. *Dependent children*, or children between three and sixteen years of age, who are placed in charge of the State Board of Lunacy and Charity, because without local settlement, and, by reason of orphanage, or the poverty, sickness or criminality of their natural guardians and protectors, are dependent on the state for their support.
3. *Neglected children*, or children between three and sixteen years of age, who, by reason of the neglect of their parents, are committed to the custody of the board.
4. *Juvenile offenders*, or children between seven and seventeen years of age, convicted of crime or misdemeanor and committed to the State Board of Lunacy and Charity or to the Lyman School for Boys or the Industrial School for Girls, which are reform schools under the charge of a special board of trustees.

A visitor appointed by the board as a special district police officer to enforce the provisions of the laws with regard to the protection of infants, has the immediate supervision of licensed boarding-houses for infants, and investigates cases of violation of the infant boarding-house law.

The other visitors, assigned to different sections of the state, personally examine and report all cases of which the superintendent is notified under the laws.

All neglected and abandoned infants, as soon as notice is received by the board, are examined by the medical officers and transferred first to the temporary nursery in Roxbury and, as soon as possible, to carefully

selected families, where, unless reclaimed or adopted, they remain under the care of the Department for Out-Door Poor until three years of age, when they pass to the care of the Department for In-Door Poor, but are not necessarily removed from the homes in which they have been placed.

Up to this time they are visited by the same medical officers—the nursing infants at least once a month, and the older ones less frequently, but as often as is considered necessary.

The Department for In-Door Poor has two divisions, the central division and the division of visitation. The general business of the former includes the matter of investigation of settlement of pauper inmates of institutions, adults as well as children, with reference to the question whether state or town or some relative is bound by law to support them.

The division of visitation is in charge of a very capable woman. There are employed in this division three clerks and fifteen visitors, one being a visitor-at-large with general oversight of the duties of the rest.

Eight of these visitors attend court in the interest of the juvenile offenders in the eight different districts into which the state is divided, investigate homes and visit boys in places.

At the trial of a neglected child or a juvenile offender, the agent of the board who has had opportunity to acquaint himself with the character and habits of the child, as well as that of his parents or guardians, appears in the child's behalf, that he may be able to advise with the magistrate in making the best possible provision for the child's future well-being.

Dependent and neglected children, when received into the care or committed to the custody of the board, are placed directly in suitable homes, board being paid for those incapable of self-support.

Juvenile offenders, when the offense is slight and the home influence good, are placed on probation with their parents, otherwise in a selected family; or boys under fifteen years of age may be committed to the Lyman School for Boys at Westboro, and girls under seventeen years of age may be committed to the State Industrial School for Girls at Lancaster.

Boys between fifteen and seventeen years of age are now sent to the Massachusetts Reformatory at Concord. This arrangement is not wholly satisfactory.

In case a child is mentally defective, he is sent to the Massachusetts School for the Feeble Minded.

Our state reform schools aim "not for the temporary protection of the community from the children and the punishment of the young offenders,

but they try to get at the root of the difficulty and to apply a remedy which shall, if possible, prevent the recurrence of the trouble in the future. They recognize that there is some defect in either the child or in his surroundings, which has resulted in his commitment, and further, that this defect calls for appropriate treatment.

After a year or two passed in school they are placed out in families under careful oversight and are often recalled for a fresh start.

Some, as already stated, are on probation with their own parents; others are working in factories; a large percentage are placed with farmers and a few may be found at trades.

An excellent department in manual training is provided for the boys of the Lyman School, and for the girls of the Industrial School there is a practical course in cookery and other branches of housework. So much for the juvenile offenders who can not be placed directly in families.

Four women have charge of the immediate supervision of children between three and ten years of age placed at board, and one woman, a visitor-at-large, with an assistant, co-operates with the auxiliary visitors in the placing and oversight of girls over ten years of age in families.

The auxiliary visitors are about eighty in number, living in different sections of the state, and a few in adjoining states. They are appointed annually by the board, with special reference to their qualification for such duties, and they serve without pay.

"In our own state," says Miss Elizabeth Putnam, who for sixteen years has been an active worker on the Board of Trustees of the State Primary and Reform Schools, "institutions for dependent and neglected children are at a discount. Neither the State Board of Lunacy and Charity nor our trustees of schools believe in institutions for dependent children. The best proof of this is to be found in our having last July closed our State Primary School at Monson, where formerly five hundred children used to be housed until capable of earning a living outside."

The placed-out child has many advantages over the institution-reared child. Even in private institutions, where one usually finds the children dressed in uniform, because of the convenience and economy of the plan, it takes but a superficial investigation to enable one to note that the resemblance ceases, not with the regalia, but goes deeper still. There is no independence in thought, no freedom in action. The children are as alike "as peas in a pod, or even more so."

The matron may be a woman with a warm heart; she usually is, but

she has not the time to properly mother so many little charges, who are nevertheless hungry for mother-love, although, perchance, they know it not.

Where conditions do not favor the development of individuality, personality can not assert itself to any considerable degree, and character remains at a discount.

The family is the God-appointed institution from whence civilization sprang, and by which it is best protected and promoted.

Next to being born into a good home comes being placed in one, and that many a bright little lad and lassie in Massachusetts is so placed I am free to declare, because "seeing is believing," and I have seen some of these children grouped around foster-mothers, who for reasons of finance, were debarred from adopting a child, but gladly availed themselves of the opportunity to take one or more of the little ones when a weekly allowance of \$1.50 for board, with 50 cents additional for clothing, was made by the state.

I have heard one of these foster-mothers testify that the little girl recently taken from her for adoption, was only given up because they by whom the child was taken were so situated that they could do better by her, and she continued, with tears in her eyes: "I went over to see Agnes last week, but when I found the house I began to cry, and as I knew I should make her sad if she saw me so, I gave it up, came home and will wait a little before I try again."

The placed-out child has certain duties to perform and various experiences to meet, such as falls to the lot of the average child. He goes to school, as do the other children of the neighborhood in which he lives, and is usually dressed as well and is as carefully cared for as are they, and back of the foster-parents is the state visitor, who is mindful of his condition, and anxious to start his little feet on the road that will lead to a prosperous career.

The appearance of the visitor brings a smile of greeting to the face of the child, be his new surroundings what they may. And very thoroughly does the visitor do her work.

There is a talk with the foster-mother and a talk with the child, to be supplemented later on by a talk with the school teacher under whose charge the child passes a portion of his time. There is the condition of health, behavior and clothing to be considered, the child's sleeping apartment to be visited, and reports to be received and commented upon. There are

words of approval or of reproof, sometimes a combination of the two, for the little one, who is wisely made to feel that the visitor rules only for his good, and there are instructions for the care-taker as well.

Where possible, children of one family are placed together, but this plan is sometimes deemed inadvisable, because the older children have been more or less tainted by former associations, and so are not suitable companions for their younger brothers and sisters until such time as the tendencies of their early training—say rather, lack of training—shall have been replaced by motives that are gladly taken in exchange by the average child when placed upon his honor, instead of being dealt with in the old spirit of distrust and suspicion.

And so it happens Massachusetts lays the stress on the system of placing out.

It is true, we believe that "blood will tell," and true that we are agreed with Oliver Wendell Holmes, that one should begin the training of the child seventy years before his birth, but that does not cause us to lose heart; it does but emphasize the immediate importance of the work, since in the fullness of time the children of to-day will be the ascendants in the third and fourth generation of the children then to be.

Our responsibility does not antedate our opportunity, and the day of our golden opportunity is now! And we of Massachusetts would aid those who shall come after us to be better prepared than are we of this day and generation, to profit from the glorious heritage we received from the fathers, and must one day pass on to them.

Some of the juvenile wards of the state will then be peaceful, law-abiding citizens.

May the proportion be sufficiently large to bring rejoicing to the hearts of the noble men and women who are patiently laboring with that end in view.

CLARA ADAMS.

CHAIRMAN: I have a paper here which is forwarded by Miss Putnam, who is unable to be here. Miss Putnam, as the last speaker has just told you, has been sixteen years in caring for the delinquent children on the State Board, and a word from her carries great weight, and I was anxious that her paper should be presented, and in her absence I will read it.

CARE AND TRAINING OF DEPENDENT AND DELINQUENT CHILDREN.

By common consent, in all civilized lands, the governing power is authorized to take from the public treasury sums sufficient to provide for those who are incapable of providing for themselves and to regulate the maintenance and training of children who would otherwise become a burden and an injury to the community. In France in the middle ages, foundlings were considered as waifs, strays and chattels, to be disposed of at the discretion of certain public officers, who sometimes neglected to provide for them at all. The towns then undertook them; but in times of war or other calamity, when the public purse was empty, no one knows what became of them. In 1670 the Society of St. Vincent de Paul took the matter in hand and collected them into large orphanages. Even the infants who had been at board with foster-mothers were, at three years of age, removed to these great asylums. The thrifty French people soon, we are assured, discovered that children brought up in the foundling hospitals "had neither taste for nor love of work and often neither strength nor courage for meeting the hardships of life."

The same problems present themselves in the United States and elsewhere to-day; the same difference of opinion as to the methods by which the government shall exercise its trust.

The following suggestions, gathered from years of observation and study of public as well as private charities, are offered for the consideration of the earnest women of the Federation of Women's Clubs, in the hope that no pains may be spared by them so to improve this department of work that the wards of the state may grow up to make and not to mar the future welfare of our country.

There are few departments of practical work in which more intelligent progress has been made than in that of caring for dependent and delinquent children. The rising generation of students of psychology and social science are applying theory to practice in a way which our generation never dreamed of. Benevolent persons who have devoted half a lifetime to helping the poor and attempting to reform evil-doers, may well feel that they have been groping at the very threshold of a fast developing science which is, at last, dealing with human beings from their infancy upward, as subjects for scientific investigation and comparative study.

Fortunately, the best instincts of the unlearned will often be found to come nearer to true science than the theories of philanthropists, who, with-

out the careful preparation which is held to be absolutely essential to success in any other business, have undertaken to manage or meddle with the affairs of the poorer classes. The workingman's wife, who takes an orphan into her own home to bring up with her own children, is in the way of solving many educational problems which have sorely taxed directors of public or private asylums, working at arms' length, and astonished that the ungrateful beneficiaries do not fulfill the expectations of their benefactors.

This criticism is not intended to discourage any earnest man or woman who has loved his fellow-creatures so well as to stand side by side with the forlorn or the sinning, joining hands with such a one in the grapple with temptation, and by the strength of pure friendship lifting him or her out of the slough of despond. Such helpers as these do not need to be assured that they have accomplished the noblest work of charity that life affords — work which tests itself and must stand or fall upon its own merits.

The fact remains, however, that much which, under the name of charity, has sought and obtained aid, both public and private, has failed to produce the expected results, because there has been too little understanding of the nature of the beneficiaries.

Until we cease to repeat our thanks that we are not as other men are; until we enter upon our work, quick to see and hear but slow to form a judgment; until we take the reverent attitude of a little child toward the facts of human nature in all its phases; until nothing human is foreign to us, we can not hope to accomplish the best work for the helpless or the erring.

Among families of high moral character and good social standing there is doubtless a certain proportion of troublesome boys and girls, but it is a notable fact that such children rarely come upon the town or state.

The children whom the state must, in its own behalf, take charge of and with whom we are now concerned, quick-witted though they may be, are rarely found to be capable of that sustained energy which is essential to solid success in life.

It is, therefore, doubly important that the education provided by the state for the dependent or delinquent child should be such as to develop his common sense and increase his power of self-control, without which the acquirement of special knowledge or skill, will prove to be insufficient equipment for meeting the struggle and strain of a life of self-support.

Now we all know very well that common sense can not be taught from

text-books. We know from our own experience that common sense must be acquired, not so much by obedience to the arbitrary regulations of men, as by dealing with concrete objects, which bring home to a child the relentless laws of cause and effect. The power of self-control can not be forced into the child's nature. Freedom of movement is not more essential to healthful development of muscular strength than is freedom of choice to healthful development of character.

Where, then, can a salutary experience of the connection between cause and effect and a safe exercise of the child's freedom of choice be best secured?

Can there be any question in an unprejudiced mind that in the home of a good neighbor, plain though it be, the orphan would find at once the opportunity for forming such new ties as his nature craves and the most practical education in common sense and self-control?

The alternative is an institution where he may be maintained and instructed until he becomes capable of self-support. Perhaps the orphanage will receive him at a less price per week than the good neighbor can afford to do; but what if he fails to learn to bear small hardships, to shoulder small responsibilities; he will then be kept a second or a third year in the institution before anybody outside will want to employ him. We read of orphanages, aided in whole or in part by public funds, in one of the states of our Union, where are maintained 13,700 children, committed for destitution, ill-treatment or delinquency, and also children surrendered by parents. In one of these institutions there were found to be 465 children who had been there over four years, 209 who had been there over seven years and eighteen who had been there over ten years.

How meaningless are the boasts of the directors of an institution for dependent and delinquent children, that its per capita cost is under the average, if all the while the child fails to become fitted for self-support as early as he might have been elsewhere, so that his low annual cost has to be multiplied by the years of his stay, be it four, seven or ten!

There are children for whom institutions are a necessity. Children who are defective in intellect are unsafe at large and can work much harm in the community. These ought to be housed and well treated at reasonable cost, and their work, if not remunerative, at least makes up in part for the cost of their maintenance.

The blind and the deaf also must be instructed within institutions until more of the public schools (like our Horace Mann School for the Deaf)

provide special education to meet their needs. Children who are so perverse as to be for the time unfit for association with children in their homes or public schools, must be for a time disciplined and trained in a reform school; *but there is no greater mistake than to suppose that an institution is the only place where a child can acquire the power and habit of self-control.*

The stress of work and the demand for decent behavior in a plain family and in the district school will supply him with motive enough for keeping himself well in hand.

Such is the experience and such the conclusion arrived at in our Commonwealth of Massachusetts, where the first question asked concerning a dependent child, or a boy or girl brought before the court, is: Can he be safe in his own home? If not, can some other family be found, if necessary, with compensation secured in return for the trouble of training him up in the way he should go? We have just abolished our State Primary School at Monson, which twenty years ago housed from 450 to 500 children of the classes we have mentioned, *i. e.*, dependent children and juvenile offenders. The "blue (pinafore) brigade" no longer toddles along in line from basement to breakfast, on to school and back to dinner. The "orphan ward" is no longer liable to vast outbreaks of measles or diphtheria. Even the "court cases" are chopping wood, milking cows and getting their discipline with other boys and girls with a fair chance of becoming incorporated with the rest of the community, perhaps in the very family where they have been at board, to which sooner or later they often are glad to return, sure of a welcome. If they prove unmanageable, they can be turned into the reform school without further action of court, but these transfers are infrequent, and Massachusetts has in its state reform schools less than 400 boys and girls, and these are being fitted for a life of self-support as fast as brisk and well-considered methods of discipline and training can be made to reach the more difficult cases. There the highest cost is more than justified by the effort made to develop, during the year or two of their institution life, the boy's faculties and cure his besetting sins, while the girls' school aims to fit its wards for housework, which is always in demand.

The only substitutes for the Monson school are, here and there, a few groups of children — in no case, I believe, over twenty — while some hundreds, who have not good homes to return to, are at board or earning their living as we have described above.

But what if the right peg is not put into the right hole? What if the boy and his care-takers are uncongenial, or the relations between them in any way unsatisfactory? Even when there is no serious fault his first place may fail to bring out the best traits in the boy, or he may even run away. Mr. Greig tells us of a persistent little runaway in Scotland who had to be changed from one family to another until a shrewd farmer bought the boy a pair of rabbits to care for as his own. After that the boy never ran away.

But who shall be charged with the duty of finding the shrewd, kind-hearted farmer and of putting the right boy into his care? And who shall guard the reckless, foolish girl from ruinous companionships and teach her to respect herself as the only way to gain the respect of others? If vigilant oversight is essential within an institution, it is equally essential to children scattered through the towns and farming districts, until they become absorbed in the life of the place and can be left pretty much to their care-takers or employers.

There are men and women to be found to undertake this work, some with compensation, giving their whole time; others glad to volunteer, but needing organization and direction by a central board, which alone can render the work of volunteers available and effective.

In Massachusetts we have from 60 to 100 volunteer visitors, women, carefully selected to assist in visiting the girls over ten or twelve years of age. During the first ten years of their work, an average of 70 volunteers had made per year 920 recorded visits (besides many not recorded) to the homes or places of the 400 or more girls assigned them to visit. The cost of traveling expenses of these visitors, varied from \$900 to \$1,300 per year, so that the annual cost to the state of visiting each girl had averaged about \$3.

The general principles which I have been attempting to defend, and which I would gladly be present with you to discuss in detail, may be summed up as follows :

1. That children who presumably have started in life at a disadvantage and inherit a small share of initiative or sustained energy, need more than all else to be equipped with practical common sense and the power of self-control.

2. That common sense and self-control can best be gained by experience of cause and effect.

3. That such experience can best be gained in a plain family and in the public schools, side by side with children who are not orphans.

4. That institutions are necessary for certain children and should be made effective through the best system of discipline and training.

5. That institutions are not necessary for many such as are sometimes long detained in them.

6. That comparative per capita cost can be justly estimated only upon the comparative length of time spent in preparing the child for self-support and good citizenship.

7. That watchful oversight is essential to the boarding or placing of children in families.

8. That volunteer work may well be employed in co-operation with salaried work, provided the organization and direction of the whole be complete and thorough.

Proper oversight, well organized and directed, is an absolutely essential condition of success in the care of children placed in families, whether at board or earning their way. This oversight must be at once vigilant, tactful and courteous ; considerate of the feelings of the care-takers or employer, as well as those of the boy or girl.

ELIZABETH C. PUTNAM,
Boston, Mass.

LAWS OF OHIO ON DEPENDENT AND DELINQUENT CHILDREN.

While studying the laws of Ohio, one is surprised to find what strict supervision the state has over all its child population between the ages of eight and sixteen. The compulsory education bill compells the school officials, and through them the general authorities, to know where and how each child between these ages spends its time the entire school year.

House Bill No. 1433, called "A Bill to Compel the Elementary Education of Children," reads thus : "Section 1. Be it enacted by the general assembly of the state of Ohio, that all parents, guardians and other persons who have care of children shall instruct them or cause them to be instructed in reading, spelling, writing, English grammar, geography and arithmetic. Every parent, guardian or other person having charge of any child between the ages of eight and fourteen years shall send such child to a public, private or parochial school for the following period : In city districts in each school year, beginning September 1st, not less than twenty weeks, at least ten weeks of which, commencing within the first four weeks of the school year, shall be consecutive, and in special village and township districts not less than sixteen weeks in each school year, eight of which, commencing

with the first four weeks of the school year, shall be consecutive, unless the child shall be excused from such attendance by the superintendent of the public schools in city or other districts having superintendents, or by the clerk of the board of education in a village, special township or districts not having superintendents, or the principal of the private or parochial school, upon a satisfactory showing either that the bodily or mental condition of the child does not permit of its attending the school. All children between the ages of eight and sixteen years, not engaged in some regular employment, shall attend school for the full term that the schools of the district in which they reside are in session, during the school year." Section 2 reads: "No child under the age of fourteen years shall be employed by any person, company or corporation during the school term and while the public schools are in session, unless the person, guardian or parent having care of the child shall have fully complied with the requirements of Section 1 of this act."

Through this school law, which we all recognize to be a very wise law, and which is holding Ohio to the front in general intelligence, a class of dependent and delinquent children is created which would not be so recognized where no such law exists.

Section 9 of this same bill reads, "When any truant officer is satisfied that any child compelled to attend school by the provision of this act is unable to attend school, because absolutely required to work at home or elsewhere, in order to support itself or help support or care for others legally entitled to its services, who are unable to support or care for themselves, the truant officer shall report the case to the authorities charged with the relief of the poor, who shall thereupon, if the case be a meritorious one, afford such relief as will enable the child to attend school the time each year required under this act.

"Such child shall not be declared or considered a pauper by reason of the acceptance of the relief herein provided for. In case the child, its parents, or guardian refuse or neglect to take advantage of provisions thus made for its instruction, such child may be committed to a children's home or a juvenile reformatory, as provided in Section 8 hereof. Boards of education in urgent and deserving cases, where no other relief is available, and where neither parent nor child is at fault, may make suitable temporary arrangements for the instruction of the child, described in this section, either at home or at school, and for such purpose may incur necessary expense, to be paid out of the school funds of the district."

Willful absence from school, whether by consent of the parent or otherwise, becomes truancy, and is dealt with under the law. First the parent or guardian is held responsible, but if they claim inability to control, Section 8 says: "If the parent or guardian or other person having charge of a child shall, upon a complaint under the last section for a failure to cause the child to attend any recognized school, prove inability to do so, then he or she shall be discharged, and thereupon the truant officer shall make complaint that the child is a juvenile disorderly person; . . . the probate judge shall hear such complaint, and if he determine that the child is a juvenile disorderly person within the meaning of Section 4 hereof, he shall commit the child, if under ten years of age and eligible for admission thereto, to a children's home; or, if not eligible, then to a house of refuge, if there be one in the county, or to the Boy's Industrial School, or the Girls Industrial Home, or to some other juvenile reformatory. No child over ten years of age shall be committed to a county children's home, and any child committed to a children's home may on the request of the trustees of the children's home, and it being shown that it is vicious and incorrigible, be transferred by the probate judge to the Boy's Industrial School or the Girls Industrial Home. A child committed to any juvenile reformatory under this section shall not be detained there beyond the age of sixteen years, and may be discharged sooner."

This bill is very comprehensive, making provision for the enforcement of penalties on not only delinquent parents and children but upon the truant officers, school officials and other authorities for neglecting to carry out the provision of the bill.

The spirit which breathes through all the laws controlling the children of the state, whether dependent or delinquent, is that of protection and helpfulness. Children's homes are to be established. No child is allowed to be left at the infirmary unless kept entirely separate from adult paupers. If there be no children's home in the district, the officers are compelled to send the child to the nearest accessible one, and if necessary, to levy a special tax, for the support of said child. Efforts are to be made to secure good private homes for those committed to the public institutions. Children thus indentured are to have constant supervision.

Section 7913 reads: "All children indentured or placed in charge of any person, as provided for in Section 2 of this act, shall be reported to the board of county visitors (where such board exists) of the county in which they reside, and it shall be the duty of such board, by one or more

of its members, to visit such children, as far as practicable, at least once a year, and inquire into the management, condition and treatment of such children, and for that purpose may have private interviews with such children at any time. And if it shall come to the knowledge of such board of visitors that any child thus placed in charge of any person, is neglected, abused or improperly treated by the person having such child in charge, or that the person holding the child is unfit to have the care of it, they shall report the fact to the officers of the institution by which such child is indentured, and such officers shall cancel contract, and cause the child to be returned to the institution from which he or she was taken."

The delinquent children are just as carefully guarded. Houses of refuge are to be maintained for all children under sixteen years of age who are proved to be incorrigible, or whose parents are unfit to control them. Even those under conviction for misdemeanors sufficient to cause punishment and confinement under city ordinances, are sent to these reformatory homes. Criminals under sixteen years of age are protected from contact with those more mature and hardened in crime. Section 7913 reads: "No child under sixteen years of age, held for trial or on conviction and sentence to any jail or other place of confinement, shall be placed or allowed to remain in the same cell or room in company with adult prisoners, when the jail or prison will permit of their separation. It shall be the duty of the officer in charge of such place of confinement, to secure, as far as the construction of such place shall permit, the exclusion of such children from the society of adult prisoners during their confinement."

Orphans and unfortunate children of all classes are, by law, carefully provided for in the state of Ohio. The institutions for the care of imbecile children being run on the most approved psychological plans for the drawing out and developing of the latent or obscured intellect. Many children becoming through this almost superhuman training given them at this home, comfortably able to look out for themselves throughout life. The blind asylum is another model institution, where all the latest methods of training are secured, with their attendant beneficial results. The deaf mutes are looked after, and the insane have all done for them that skill can accomplish. The most of this is done by direct state control, and with little or no expense to the family having these peculiar afflictions forced upon them.

The home or school for the orphans of the soldiers and sailors at Xenia,

Ohio, is recognized as one of the finest, if not the finest, of its kind in the world.

A thousand children are here given a home and every training which they are capable of receiving. It would be interesting reading for any one to secure the reports of all these comprehensive state institutions, to learn how wise efforts and money judiciously expended produce such desirable results in ameliorating the condition of the unfortunate of a great state, and if persistently pursued, will reduce to the minimum the criminal classes. The state is now grappling with the cigarette problem. When once it shall control this and the sale of intoxicants to minors, Ohio will be as near paradise as we can expect to find, wherein to rear children for future usefulness.

N. COE. STEWART, Cleveland.

MACAULEY'S THEATER, MAY 28, 1896.

11 A. M.

JOINT SESSION OF DEPARTMENTS OF PHILANTHROPY AND SOCIAL ECONOMICS.

THE STUDY OF SOCIOLOGY AS THE BASIS FOR EFFECTIVE CHARITY.

The distinct command issued to the humanitarian of to-day is, "Not less heart, but more head."

Charity has always been ethical—it must now become intellectual. Nothing in civilization is older than the spirit of charity. The new thing about it is its method.

Charity, to be effective, must meet a twofold necessity. First, it must help the people dependent upon it in such a way that character is strengthened and future independence fostered. Second, it must go back of the individual and seek in society itself the causes of poverty so that it may apply remedies at the root of the evil instead of merely alleviating present suffering.

In order to understand how and why the study of sociology underlies success, in these two aims, let us first answer the question, What is Sociology?

Sociology is the science of society—this, its simplest possible definition which is accepted by sociologists generally, is fortunately all sufficient for our present inquiry.

Fortunately, I say, since beyond this bare statement, sociologists themselves are in a sad state of perplexity and disagreement. The truth is, that sociology is the newborn of science. It is an infant of royal lineage whose future promises great and glorious things for humanity. For this reason the philosophical wiseacres of the universities are hovering over its cradle, like so many fairy godmothers, each anxious to give it a name and foretell what it shall be when it grows up.

There are so many learned discussions as to sociology — its terminology, its scope, its relation to political economy, and what not — that an attempt to follow it into its myriad by-paths would be bewildering, to say the least.

There is a certain Russian folk story which may be suggestive:

There was once upon a time a simple archer, named Fedot, who lived in a small cottage and went a-hunting day by day to supply the royal kitchen with game. Now, Fedot had a wife so beautiful that the like of her can only be told in tales, and is neither to be imagined nor guessed at; and the King, chancing that way, saw her and immediately determined to be rid of the archer, so that the lovely wife might become his. He therefore commanded him to be brought before him. "Well, Fedot, thou art my young warrior and the first in my corps of archers. Render me, then, this service: Go, I know not whither, and fetch me I know not what; and mark me, if thou bring it me not back — 'tis I, the King, who say it — thy head shall be severed from thy shoulders." Poor Fedot! He might still be engaged in going "I know not whither to seek I know not what" had he not been rescued by a certain aged man whom the Russian peasant calls *Smat Razoum*, but which, being interpreted, means Common Sense. Thus being saved from extinction, Fedot and his lovely wife lived to a good old age in a golden pleasure house by the blue sea.

The nineteenth century man or woman is bent on the quest of going "I know just where to fetch I know just what." Until sociologists agree, common sense decrees that plain people, with much work to accomplish, shall strip sociology of technicalities and intricacies and regard it simply as the science of society.

The science of anything is systematized knowledge of that thing. Sociology is systematized knowledge of people. Clifford, the English scientist, says that there is a curious misconception in the world regarding the term "scientific," a feeling that science is something shut up in large folio volumes, a collection of dry technicalities or abstruse theories, which belong to the universities, but have no connection with our common lives.

Science, on the contrary, relates to everything human. Emerson says there is a best way of doing everything, if "it is only to boil an egg." Science attempts to discover that best way, not, be it observed, by guessing, wondering, hoping or theorizing, but by actual observation and experiment. The conclusions and remedies of science, whether in regard to a monad, a star, a man or a social problem, are founded upon a study of conditions as they actually exist.

A theory, to have any value to science, must have been proved by long and repeated experiment. If it stand under the test of all known expedients to break it down, the result is accepted as a working hypothesis, a solid basis upon which future measures may safely rest.

The scientific method applied to society has resulted in a certain hypothesis, which is the foundation stone of social endeavor, and without which the term "social science" would be unintelligible.

What is society? Society, says sociology, is a living organism. This conception represents the mightiest reach of human thought—it means nothing less than that the total aggregation of human beings scattered over the globe, which we call society, is not a heterogeneous mass of disconnected creatures, but that it is one organic whole, and that, in common with other organisms, the plant, the animal, the human being, it lives and grows in obedience to the law of its inner nature, operating from within, yet working in harmony with universal law.

George Eliot says: "Society stands before us like that wonderful piece of life, the human body, with all its various parts depending upon one another, and with a terrible liability to get wrong the cause of that delicate dependence."

If, therefore, physiology and zoology are possible, sociology also may be hoped for. The discoveries of the law of gravitation and the conservation of energy have changed the destiny of the race. What, then, may be expected as social laws become known and used in the regulation of human life, as physics is to-day used in the world of matter?

The question next arises, in what way may one hope to aid the development of social science? Not as does the pale scholar, burning the midnight oil; not Faustus, with his mysterious chemicals in the half-light of the study; not even Plato, building republics for an ideal race of people—no; the laboratory of the social scientist is the community in which he lives; he must know people, not books.

The student of physics examines individual specimens. If this be

necessary in a science which has to do with the amœba or the star fish, how much more is it essential where human destiny and issues of character are at stake! The laws of society, then, are based upon the accumulated facts of the *individuals* which compose it. So much for sociology and sociological method.

To say, then, that charity, which has to do with a certain class of society, should have sociology as a basis, is but another way of saying: "Base your charity, not upon sentiment, impulse or intuition, but upon practical experience and knowledge of the needs of the individual people to be helped."

The principles of charity are those based upon the accumulated facts in regard to particular people — both as to the causes of their poverty and the result of remedial measures exerted in their behalf.

We are now ready to consider more specifically the first of our two problems — how to help the poor, who now, to-day, have a claim upon our charity; in other words, how to get the necessary knowledge in regard to the poor people. There is but one way in which this knowledge may be gained, and that is through personal acquaintance.

Let us, then, lay down, as our first principle, that charity is effective in proportion as those who help and those who are to be helped come into direct contact. Nothing is more deadly in its effect than a philanthropy which deals with poor people in the abstract and with poverty *en masse*, and perhaps nowhere does unguided sentiment create worse havoc than in charity. I know of one good old woman living in an American city who has, by her own hard work, succeeded in pauperizing a whole neighborhood. Thousands of dollars spent, to do what? To take away men's appetite for work by giving money without work, and, by free gifts of clothing and food, to teach women and children to be artists in beggary.

There is one undeniable good in the work of this kind-hearted old lady — the one real benefit which may always be counted on in sentimental charity; it did the old lady herself a world of good. Let us condemn this unwise charity — better none at all. But let us at the same time realize the dire need of charity of the right sort. In this very neighborhood, for example, which was so injured by the kind old lady, there was enough to be done to occupy scores of philanthropists. Every winter men got out of work and took to drink out of sheer discouragement, while their families suffered for the necessities of life. There were many chronically tired women, discouraged by drudgery and deadened by the dull routine of life,

who jerked and nagged and slapped their children until it is a wonder the poor youngsters did not drown themselves in their mothers' washtubs. Babies wailed with the discomforts of filth and bad feeding, and the youth of the neighborhood took to the street as a refuge from crowded, ill smelling, disorderly homes. There were sweat shops here and there, where boys and girls, stunted and dwarfed and cheated out of childhood, worked fourteen hours a day in a poisoned atmosphere. The streets were dirty, the garbage boxes overflowed and there was but one attractive spot in the neighborhood — that was the saloon. Something needed to be done. Something besides Sunday-school once a week, irregular distributions of old clothes and a big, general feed at Thanksgiving and Christmas. Love was needed, money was needed, but something else, that something else — the method of science.

It is interesting to notice that there is no conflict between the charity of love and the charity of the most hard-headed science. Charity presents another illustration of a fact which history frequently asserts, viz.: that sympathy outstrips science in the search after truth. Goethe divined evolution before Darwin discovered it. So, Jesus in the first century was the exponent of a charity so new that it now, in the nineteenth, but begins to permeate our civilization. How did Jesus help people? He studied the needs of each human soul who appealed to him and fitted the remedy to the ill.

The Social Settlement, which is an expression of loving kindness in the concrete, is also a fine exemplification of scientific charity. Here are no ready-made theories nor cut and dried cure-alls, but, to begin with, an honest desire to get acquainted in order to help and be helped. The residents of the Social Settlement live in a poor district, not to do mission work, but to be neighborly. They desire simply to share their home with its refinements of pictures and books and their social life, with its opportunities for study, conversation and recreation.

Eventually measures for relief and reform do grow into existence, but always in answer to distinctly felt necessities.

There is a common saying, which goes without contradiction, that out of every thousand dollars spent in charity, nine hundred and fifty had better be thrown into the sea. If this be true, is it not because those who give money to the poor do not give their thought, their sympathy, their power of resource to them? Those who live in sufficiently close touch with the poor to have a practical knowledge of what they need are somehow too

rarely the people who have the money to minister to their need. The result is that, while money is always forthcoming when physical distress is to be relieved, the plain prosaic schemes to prevent that distress have many times to go a-begging.

For example, one of the most needed and least popular forms of charity is the employment of unskilled labor. Last week I met a woman who was deserted by her husband and thrown upon her own resources for the support of herself and four little children. To-day she is in danger of drifting into pauperism. Why? Because she is not a skilled worker, and the only forms of industry she knows — laundry or house work — she can not do well enough to suit the demands of the people able to pay for such service. Here she is, willing, strong and incompetent. Obviously she needs not money, or even sympathy, so much as a chance to work for small pay where she may be taught. This case is typical of one of the largest divisions of the dependent class. Thousands of such cases are every year helped by charity, only to drift eventually into the alms-house. It is the business of charity to prevent this by opening avenues of work for the unskilled.

My point is, that if the capitalists, who dispense their charity by means of checks sent to the relief and aid societies, dealt with charity at first hand, seeing with their own eyes the strong, willing hands lying idle, and gazing direct into the wistful eyes of women who have hungry little faces upturned to theirs for food, they would have both sympathy and wisdom to adjust the expenditure of their money more carefully to the needs of those receiving it.

Charity, like other sciences, engages itself much more with small details than with picturesque sacrifices. We weep over the heroines of novels who lay down their lives as nurses during epidemics of the low fevers in hovel or tenement, but, let me put it to you, how many tears have ever been shed over those who have gone into those same hovels and tenements with soap and water, with disinfectants and plumbers, and prevented low fever? Yet, the stuff of which heroes are made is necessary to make and keep pure air in a crowded tenement. It means, on the one hand, persistent prodding of landlord and health department to provide sanitary conditions, and on the other, the education of the people themselves to appreciate and preserve the sanitary conditions after they are provided. Clare De Graffenried, special agent of United States Department of Labor, says that the two civilizing agencies at highest value for laboring people next to industrial training and baths, are bay windows and front door bells.

Some of the most characteristic phases of low life, such as lack of personal cleanliness or brutality to the aged or weak, simply show us what existence was like in the days of primitive man. We need only to look about us to see mankind in the act of emerging from savagery. Sociology is a cheering and useful study, because it lays bare the processes by which the uncivilized become civilized. In it we are given object lessons revealing the successive steps from savage to saint. It encourages us by suggesting that what chiefly ails humanity is that the majority are, to use Emerson's expression, "unripe." Sociology has another most practical message. It says that mankind advances toward the higher life by means of very humble agencies. A soul was developed not by gazing into the clouds, but by tending the baby, learning to make a fire, cook food and use tools. By such instrumentalities the Infinite converted a man as raw material into a Shakespeare, a Socrates, and a Jesus. All hail, then, to a charity which teaches more tenderness and care of little children, more science in household management and greater skill in manual labor!

Charity, however, has sometimes to deal not with "unripeness," but with decay. Degeneracy is the most difficult and most hopeless problem of sociology. But even here the method of solution is the same. The individual is still to be studied and helped.

I had occasion one day to visit a friend who lives with and works for the people of the slums. Her home is in a tenement house on South Clark street, the other name of which is the back pole of Chicago. It is one of these folk swamps, which poison the atmosphere of cities. Like all marshes, it is least unwholesome in the morning when the sun is up. After dark it is the scene of noise and discord. One starts, shrinks, grows pale in the dead of night at the coarse laughter and drunken songs, at the pistol shots and the noisy rattle of the patrol wagon. In this neighborhood saloons and houses of prostitution are varied here and there by shabby tenement houses, where nightly drunken, brutal men, stagger home to swear at trembling wives and children. It is worse still where father and mother together carouse, quarrel and in drunken fury beat each other, while the little ones cower in corners. Occasionally is heard, what was heard the other night, the agonized shriek of a woman's voice calling, "Murder! murder!" her screams growing gradually fainter until they died away. Well, even in the afternoon, as I walked along, an infinitely sad sight greeted me. Poor young prostitutes, tawdry and bedizened, stood at their doorways, men straggled in and out of the saloons, and worst of all, there were the children!

Children in the gutter, children in saloon doorways—children everywhere, growing up in unconscious familiarity with vice—growing up to know no other life than that of the drunkard, the gambler, and the demi-mondaine.

By the time I reached my friend I felt persuaded that no redemption short of a torrent, a conflagration, or an avalanche—something that would wipe the whole hideous mass out of existence—would avail, and I sat down in her neat home and looked at her steadfast face with the pity which one feels for misdirected earnestness, or useless self-sacrifice. "Can not anything be done," I asked, "with this neighborhood as a whole? It seems as if the city itself should take hold with a force of police and clean the place out." "Would there be any less sin in the world if it did?" was the quiet answer.

"Sin would be scattered, perhaps, but only to touch and taint purer lives elsewhere. Each soul must be purified from within, and then each becomes itself an instrument to help others. You may stir up what is called a moral uprising, and get the police to raid houses and clear out the tenements; but what have you accomplished? I would rather be instrumental in helping one poor family to independence, one man to stop drinking and go to work, one woman to keep her home clean and be patient with her children, one little brood of boys and girls started in a fair way to get an education and lead wholesome lives, than to cleanse a dozen neighborhoods by means of the patrol wagon, police court or the alms-house."

But now to turn for a moment to that other aim of true charity, the discovery of the causes and remedies of dependency. Here again the object is different, but the method is the same. The method used in the study of the dependent class is but an extension of that used in personal charity.

The scientific method is an artificial method of acquiring experience. Instead of using only such observations as naturally pass before them, scientists put themselves in the way of seeing a given phenomenon, or bring into the laboratory more specimens than a hundred or a thousand students would be likely to run across in a lifetime.

In sociology masses of facts in regard to individuals are gathered and classified and the result surveyed as a whole, in order to procure sufficient data upon which to diagnose the evil or prescribe the remedy. Students in the universities and out of them, throughout Germany, England, France and America, are at work collecting facts of people in every relationship of life, under every known condition of environment. Observations are

recorded as to the effect of climate, soil and season upon hygiene and morals, and influences which appear to upbuild or tear down character are subjected to scientific analysis. One of the most important results of the study of sociology is the use of statistics in its bearing upon human life. "It is hardly possible," said Lord Derby before the British Association, "to overrate the value of figures — partly by checking that universal tendency to exaggeration — not willful, but a kind of mental illusion which operates whenever we are deeply interested; partly as giving definiteness and precision to ideas which otherwise would remain in our minds in a vague and therefore comparatively useless form. When you find uniformity, or something which closely approximates uniformity, it is impossible not to be impressed with the permanence and steadiness of the laws which regulate our existence."

"While," as Sherlock Holmes says, "the individual man is an insoluble puzzle, in the aggregate he becomes a mathematical certainty. You can, for example, never foretell what any man will do, but you can, with precision, say what an average number will be up to. No one could possibly find out, for example, from the study of a man, whether or not he is about to commit suicide; it is quite possible, however, from a study of statistics, to affirm positively that in England, out of every hundred suicides, the number occurring in July, August or September, will be between thirty and thirty-two, while in January, February and March it will be either nineteen or twenty."

The study of charity has established one fact which stands out prominently. Poverty is not the result of one or any half dozen causes. Many people consider drink the preponderating cause of human misery. They say: "Do away with the saloon and you will not need the alms-house." To others the social evil seems to be the one great disease which poisons human lives.

The followers of Malthus claim that poverty exists mainly, if not entirely, because population tends to increase faster than the food supply. Mr. Henry George and a large class of economists are convinced that to competition and the industrial situation the woes of the poor may be traced.

Beginning with a theory and searching for facts to bear it out, it is not difficult to convince one's self that any one of these evils is the one great cause of poverty.

Sociology, however, starting out with no theory, but seeking by an in-

ductive study of poverty and pauperism, finds that they all cause it. Says Amos G. Warner, in his valuable work on *American Charities*: "The man who comes to us saying he has found one single cause discredits himself as promptly as the physician who announces he has found a single universal and all-sufficient explanation of bodily disease." From the valuable tables prepared by Dr. Warner, from a study of poverty, in New York, Boston, Baltimore and New Haven, it appears that of the four most important causes of poverty, the first concerns matters of employment, the second, sickness, third, drink, and fourth, shiftlessness and inefficiency.

To sum up briefly, in both its aims, whether in helping the poor to-day or in seeking the cause and cure of poverty, we learn by experience and observation of the individual by the individual. This practical knowledge can be reached in one way only, and that is by personal and sympathetic acquaintance. Therefore the key-note of true charity is personal relationship.

Charity cries out not for the money of people but for the people. The new charity necessitates the service of the many. It means that the number of those receiving charity and giving charity shall be proportionate. It means that men and women, without giving up their lives to charity, find a way to take a few poor people into their lives. There must be specialists in charity, experts whose advice should be sought at every step. But there must also be people who, neglecting neither home nor business, not attempting big things, do follow whatever leadings come to them naturally, and where they help at all, do so with thoroughness. The new charity is not even content with people who carry with them to their endeavor their intelligence and sympathy. It asks also for their tact. People so often leave their manners behind them when they visit the poor. They so often pry into personal matters which do not concern them. They criticise housekeeping arrangements, and, worst of all, they preach. Much is said of the evils of the double standard of morals, one for man and another for woman, but is not a double standard of manners, one for the rich and another for the poor, almost as bad?

In conclusion, Sociology shows us the place of charity in the development of the race and the individual. Back there, behind the centuries, a selfish savage was not a bad savage, because the conditions of life necessitated the struggle for self. Little by little the savage extended his self protection and included his own flesh and blood. Then he ceased to be a savage and became a primitive man. Development, however, does not end

in family affection. Primitive man extended his care for self and family to the tribe, and here civilization begins. Sociology shows how civilization advances, because sympathy widens beyond self, beyond family and beyond tribe.

In racial experience is mirrored the progress of the individual soul.

Where are *we*, friends?

How far have we traveled up the mountain height of true manhood and womanhood? We may have intellectuality and culture and still belong in the dark realm of selfishness with the savage.

Have we climbed to the higher plane of family affection and become content to settle down on the level of primitive man?

Beautiful as is love of family, it is perhaps just here that there is most danger of arrested development. The cosmic plan uses family life as a training school for the higher sphere of boundless love.

Love of near and dear ones is not obliterated, but the family circle becomes wider.

Charity—real charity—makes concrete the philosophical concept that society is an organic whole by putting it into practice in the extension of altruism. Charity respects the dignity of every human soul, and, whether rich or poor, brother or beggar, metes out the needed healing or inspiration.

GRACE H. BAGLEY, Hinsdale, Ill.

OPPORTUNITY OF WOMEN'S CLUBS TO IMPROVE THE USEFULNESS OF PUBLIC AND PRIVATE INSTITUTIONS.

As the subject of the few words I shall hope to speak to you to-day was announced, I was reminded of a story which a noted Denver preacher is fond of telling about himself. The story is this: When he was a very young man, just beginning his career, he was invited to preach upon one occasion for an old and very famous divine, the pastor of one of the largest churches in an Eastern city. The young minister was naturally greatly flattered by such an invitation, and prepared what he considered a most able discourse upon a very excellent and oft-quoted text. After the service the learned doctor of divinity and the elders of the church came up to speak with the youthful preacher, and he, feeling that he must have a word of praise from such a source, asked, "Well, Doctor, what did you think of my sermon?" He said he lost his conceit immediately when the grave old reverend replied, with a shake of his head, "Young man, you had a *fine subject*, a *fine subject*."

And so to-day, Madam Chairman, I greatly fear that when I shall have finished, all you will have to say will be, "She had a fine subject, a fine subject."

It is a *great* subject, and in considering it I have felt as Dr. Johnson did when he wrote his "ideal book." He decided to have a preface telling what he intended to put into the book, and after he wrote the book itself he was obliged to add to it an appendix to explain why he did *not* put into the book what he promised he would in the preface. Whatever I may say, I am sure to leave so much unsaid.

"The Opportunity of Women's Clubs to Improve the Usefulness of Public and Private Institutions."

I have taken the idea of Women's Clubs, in this instance, to mean only the big, broad, inclusive Department Club.

I can not understand how the small, limited Literary Club can be at all considered under the subject.

The opportunity of the club is great, for several reasons.

First, because it is teaching a large number of women to work systematically and harmoniously together. Previous to the club organizations we all know how lacking in system even small boards of directors could be.

I belonged once to such a board, which had charge of an orphan's home in a great county in New York state, and we often went to the monthly business meetings on the 8:20 morning train and returned at 6 in the evening, utterly exhausted and many times with no results for the day's work, because of the utter lack of order in the conduct of the meetings. The reply of one of the coachmen who waited for his mistress on these occasions was significant and slightly pathetic: "How long does your mistress generally remain at the home, Patrick?"

"Ten hours, mum," was the prompt but discouraging reply.

Now, how changed is all this. The work of the big club has brought such responsibilities of managing financial affairs, hiring and building club-houses, arranging lecture-courses and studying civil and legislative problems that gradually this influence of business management, system, and effort to save time and strength by orderly and lawful conduct of meetings, is creeping into *every* charitable board. The reason for this is obvious.

The big club allows such latitude of membership that it is likely to number among its members those connected with every institution in the city of ordinary size. I believe I am not wrong in the statement that the

Woman's Club of Denver has on its roll of membership one or more ladies connected with every charitable institution in the city and nearly every state and county institution.

The State Superintendent of Public Instruction and her assistant are members of the club.

The State Librarian.

Three ladies on the board of control of the Home for Dependent Children — a state institution.

The woman physician of the State Home for Incurable Girls.

The woman member of the State Board of Charities and Corrections.

The woman member of the State Board of Pardons.

Three ladies connected with the State Agricultural College.

The county superintendent of schools and her assistant.

A member of the Board of Education in the largest district in the city of Denver.

Five ladies employed in county offices, and many women connected with private charities and church societies of all creeds, denominations and kinds.

Not only, then, do they learn business methods in club work, which they practice in their public and private positions, but think of the value these women are in keeping this great body of workers in touch with state, county and city affairs.

You will say that many times they seek membership in the big club simply to advance the interests of their own pet charity. I see no objection to that, because there are always certain people who will be touched by some special appeal. Perhaps you have been in despair over members who have listened unmoved to stories of help needed by children's homes, kindergartens, day nurseries and others, but some day an appeal is made for a lodging house for waifs, or a newsboys' home, etc., and this same stony-hearted member will exclaim, "that touches my heart. I am interested in that work." Then again there are always drones and idlers in every club of large members, and possibly some one of them may fall a victim to this pushing president or director, and being influenced by her enthusiasm become a working bee in the hive, and the more workers there are in the world the sooner will the heavenly vision come.

Another reason why the club has opportunity to improve institutions is because it is helping them to select the right women for the right places. Formerly when a woman wished to start a new charity, or increase the

work of one already established, she would ask her intimate friends to help her, those in her own immediate circle, even though such friends might never have expressed the slightest interest in the work or shown the least degree of adaptability in that direction. Frequently they assumed these duties in a half-hearted way to oblige the solicitor, but shortly neglected to attend meetings, or work, lost interest and were failures. The club is teaching us, as politicians say, not to put "round pegs into square holes," and vice versa. When, as frequently happens in Denver, I have been asked as President of the Woman's Club, to advise in the selection of committees or officers, I immediately run over in my mind — Mrs. A? No, she is absorbed in the work of the city improvement society. She would not have the time nor taste to work in the "Old Ladies' Home" or a "blind asylum." Mrs. B is such an enthusiast and so needed to help along the Pingree Potato plan it would be a pity to divert her from that. Mrs. C? No one could induce her to take an interest in anything but "Civil Service Reform" and legislative problems. Mrs. D? Is exactly in her place as a visitor to jails and institutions, from the reform department; and so on, until presently we find the right woman for the place, because the club work has taught us to know each other.

Men have always had this knowledge of each other's abilities in certain lines. They instantly select the suitable workers for social, charitable or business organizations; but women have lacked the freedom of intercourse, the *caméraderie*, so to speak, which is now furnished by the clubs and which makes for acquaintance as no other association ever has, or ever will. You may meet women in society all your life, or in churches, and perhaps never have even a speaking acquaintance with them, and certainly never have the least idea of their gifts and qualifications for good work. An incident occurred in the North Side Club, of Denver, which illustrates this. At a reception given by the club shortly after it was organized, introductions were being made in a very general way. Three ladies were introduced, and as they greeted each other a sort of look of recognition passed over their faces, and one said to the other: "Do we not attend the same church?" They then compared notes and found that all three had attended the same church for fifteen years, and never had exchanged a word before. It took the club to bring them together.

Another opportunity which the club has of improving institutions already established is by prevention. I wish to explain this seeming contradiction. Many of us have, doubtless, had experience of those enthusi-

astic, but frequently misguided souls, who suddenly conceive the idea that a new charity should be started. Perhaps another day nursery or relief home, or something of that nature. If this earnest one succeeds in her new enterprise, the probability is, in so many instances, that the calls for aid from those who simply withdraw from helping some existing charity to contribute to the new one. In this way many institutions are only half maintained, and instead of concentrating energies and money to make established institutions solid and staunch, aid and strength are frittered away on the *many*, and none are thoroughly well supported.

But let the enthusiast bring this plan before the philanthropic department of the club. Immediately committees are appointed upon finance, house furnishings, needs, etc., and the whole proposition is investigated and not entered upon unwisely.

We have had an illustration of this during the past winter; indeed, several such, but *one* in particular, to which I wish to refer.

And here, Madame Chairman, you will allow me to say that I trust you will pardon my confining myself to our own club experiences, because it seems to me this is a practical subject and not at all theoretical nor sentimental, and we can much better appreciate its force by illustration of actual happenings. The experience to which I wish to refer was in the Home Department of the Woman's Club. An organization of the city desired this department to assist in the establishment of a school of domestic science to train servants and poor women to do acceptable work in all branches of household labor. At first the idea was favorably received, but the Chairman, being a wise woman, appointed committees to investigate every phase of the subject. After the committees on house-rent, water, lights, furnishing support, etc., had made estimates, all was referred to the finance committee. When this committee reported that the least expenditure possible to support such a school would be more than thirty-five hundred dollars a year, outside of furnishing, and that even with that only ten persons would be in training at once, it was deemed unwise to consider the matter at the present time, especially as the institution proposing the plan had no funds whatever.

Now, I maintain that no better work than that could be done, because the contributions for this object would simply have been diverted from existing institutions, bringing trouble and shortage to them.

Another opportunity of the great club is this fact:

Frequently a city or community are quite ready for a public movement,

for improvement or charitable work, if some responsible body will lead the way. When so large a number of earnest women propose a measure, it is certain to meet with great encouragement.

Last year, in Deuver, we began, through the Philanthropic Department of the Woman's Club, a trial of the famous Pingree Potato Plan. At first the county commissioners were indifferent and uninterested, but our chairman was so filled with enthusiasm, that she convinced these officers in spite of themselves. The Charity Organization did not help or favor the idea. It was with great difficulty that we obtained land. But this year not only the county commissioners will help by furnishing a superintendent, but the Associated Charities donate one hundred dollars' worth of seed, and offers of land from all parts of the city have been numerous. Last summer we had land for forty-five workers. This summer we shall have land for two hundred or more.

I believe, if a Woman's Club will have wisdom to work slowly, patiently and reasonably, not indorsing every fad, nor taking up every new doctrine, there is no limit to its opportunity in every direction in a community.

"Are there not discouragements?" one asks. Certainly, many and great, but were there ever any achievements without discouragements? The great tendency of the new club is to follow the leadership of impetuous, ardent members, who wish to reform the whole world in a very short time. The club must first gain the confidence of people by wise management, and I am confident that in time such an organization could obtain such power and strength that it could sensibly influence every appointment of women certainly, and, many times, of men, for city, county and even state charitable institutions. Think what that would mean in the betterment of the conduct of these institutions. Such influence would be immeasurable.

A bright saying of a famous Coloradoan is, that "*tact* is sanctified common sense." And so we do not claim that the club can obtain and exercise this great influence without much wisdom and care, and a large modicum of "sanctified common sense" in shaping its policy.

And now, Madam Chairman, you surely did not expect me to come from Denver to Louisville, and have the floor, and not ride my own hobby for a few moments, especially when that hobby is included in the subject assigned to me.

You will readily admit that such is the case, because *improving institu-*

tions means *improvement in all directions*, and if I could have had the ordering of the subject I would have had it read after this wise :

"The Opportunity of Women's Clubs for Improving the Whole World." You remember that Henry Ward Beecher used to say, whenever a righteous cause or a new object for benefiting humanity was presented to him : "The cause is just, the object is all right, now bring on your *fanatic* to carry it out." I am perfectly willing to be thought the *fanatic* in this instance in the cause of the *great* club for women. I have nothing to say against the small, select, literary or study club. Such clubs were necessary, beautiful and beneficent in their results, and have made the larger organizations possible. Their influence reminds us of this wonderful passage from a sermon preached by Dr. John Henry Barrows, president of the "World's Parliament of Religions" :

"High up among the perennial snows, a thousand little rills are born of the kisses of the sun, and roll their sparkling and musical waters down the sides of the great mountain wall. These are mingled with torrents that rush from natural fountains, bursting from beneath the shelter of mighty rocks, or flowing from the bosom of some temple-covered cavern, all uniting in one narrow channel, along whose course a profuse and wonderful vegetation springs up, in striking contrast with the barrenness of the hillsides through which it passes, willows, poplars, hawthorne, walnut, growing along this rushing volume of crystal water."

But what would you say of this sparkling stream if, when it reached the base of the rugged mountain, instead of pouring its crystal waters into the great, broad river, to make green and glad hundreds of acres, it became a stagnant pool ?

I received a letter not long since from an Eastern woman, unknown to me, asking me to describe to her the work of the "Woman's Club, of Denver." "Not that I shall ever belong to such a club," the letter ran. "I belong to a literary club which is twenty-one years old and we are very exclusive. We have never had but twenty-five members and never shall increase our membership." I felt like replying : "You poor, narrow, soul ! What would be the use of describing the *Beulah land itself* to you, for we hope there will be more than twenty-five people there ?"

What would you say, ladies, of a man who, in the early days of this fair city of Louisville, before it was settled to any extent, of a man who should have laid out here a garden. He should have planted therein beautiful flowers, each day should have added rare and wonderful plants, and

vines, and trees of great variety, have made walks by pleasant streams, arranged grottoes and bowers, and all things to please the eye and gratify the love for nature. And then, when the city had grown up about this beautiful garden, and the children loved to play by its winding streams, and in its pleasant walks and groves, and the aged had come to rest their trembling limbs under the shade of the trees, and to refresh their weary eyes with glimpses of the beautiful flowers and the green vistas, and the sick and invalid ones were given new life by inhaling the sweet odors and balmy airs. What would you say of this benefactor if, then, he should build a high wall about this lovely spot, and write over the gate the words: "*No admittance*"? You would say he was a paltry soul.

And yet, for twenty-one years, for fifteen, ten, five years, companies of women, women of means, women of leisure, women of culture, have been storing their brains and minds with the choicest gems and pearls of art and literature, science, travels, biography, history, philosophy and music.

To what end? To be exclusive? To keep it narrowed down to twenty-five?

"Ah! when shall we see the Great Lady?" as Lillian Whiting says in her "World Beautiful." When will arise the *grande dame* of society, sufficiently secure in her grandeur to assume the *inclusive* rather than the *exclusive* position. One whose social aspirations will take the form of outgoing, generous sympathies and liberal recognition and sunny stimulus, one of whom her admirers will say, as the highest praise they can bestow, that she is one of the most *inclusive* women in society.

Emerson says: "Exclusiveness excludes itself."

I grant you that it is much pleasanter to sit in comfortable, easy chairs, in a well-furnished drawing-room, with twenty-five of one's chosen friends, and chat pleasantly, or exchange ideas about the beautiful things of life, rather than to attend meetings where, possibly, disagreeable subjects will be mentioned, poverty, sin, sorrow, misery mayhap, and where the company in attendance may not forsooth include one of our own "set"—indeed, it may be composed of some we do not know at all.

It would have been far pleasanter for Jesus of Nazareth to have con-sorted with the rich and the great—to have accepted their hospitality, to have slept each night on soft couches, and been clothed in "purple and fine linen"; far more agreeable. But if such had been his life, the problem of the world would have been unsolved to-day and we should be nothing more than the "beasts of the field."

Think how much of fragrance, of blessing, of graciousness, of educating broadening influence, we may give out from our years of study if we are only willing to spend ourselves. I wish I could have the time to tell you instances of women who have told me how they have been helped and comforted and uplifted by the one club-day in the week, sometimes the only day of brightness in otherwise dreary, commonplace lives.

Ah! ladies, if you have only time for one club, join the big club, organize the big club, because of the blessed help and inspiration you may give to others and to the world's work. We are not measured by what we get nor by what we keep, but by what we share, and so I can not better emphasize my thought in closing than to quote from an old, old book:

"And as they journeyed, the old man and the boy, they came to a great stone, and upon it was written —

" 'Here lieth Sir James, the True Knight.'

"And below —

" 'And here lieth also Elizabeth, his wife, and she, too, a *White Soul*.'

"And the boy wondered, and said: 'Sire, thou art a knight, but what is it to be a *True Knight*, and, too, a *White Soul*?' And the old man made answer: 'Son, to be a knight is well; to be a knight is to love thy God, and Him alone to worship and serve, to love thy lady and ever to keep her in thy heart of hearts, to love thy country and to give thy body and thy blood at its call. *This*, to be a knight; but to be a True Knight is better far. Son, to be a True Knight is to remember the miserable, the tempted and the poor, to consider the comfort of dependents and overlooked ones in life's road, to strive to ease the sick and the unhappy, to shelter the houseless, to teach the ignorant, to raise up those who have wandered and got trodden underfoot, always to give thy hand, and thy word of cheer, even though thine own heart be sore. Above all, son, to make thyself *least* of all. Wouldst have a Great Stone? Do this, then shall it be written:

" 'Here lieth a *True Knight*, and, too, a *White Soul*.'"

SARAH S. PLATT, Denver, Colorado.



Department of Finance.

COMMITTEE.

Mrs. EDWARD LONGSTRETH, *Chairman* Philadelphia, Pa.
Mrs. CYRUS E. PERKINS Grand Rapids, Mich.
Mrs. L. L. BLANKENBURG Philadelphia, Pa.

LIEDERKRANZ HALL, MAY 27, 1896.

11 A. M.

CLUB-HOUSES—STOCK COMPANIES—FINANCIAL MANAGEMENT OF CLUBS.

1. Wages of Women, Historically Considered, Mrs. Helen Campbell.
2. Grand Rapids (Michigan) Club, Mrs. Cyrus E. Perkins.
3. New Century Club (Philadelphia), Mrs. W. F. Litch.
4. Women's Club of Lexington, Kentucky, Mrs. W. R. Smith.
5. Women's Club of Peoria, Illinois, Mrs. Marstens.
6. New Century Club of Wilmington, Delaware, Miss Thomas.
7. Women's Club of Bradford, Pennsylvania, Mrs. Newell.
8. Women's Club of Dayton, Ohio, Mrs. L. B. Thresher.
9. Women's Board of Trade, Santa Fe, N. M., Mrs. Warner.
10. Women's Exchange and Depository, Philadelphia, Mrs. S. W. Pettit.

LIEDERKRANZ HALL, MAY 29, 1896.

11 A. M.

WOMEN IN TRADES AND PROFESSIONS.

1. To-day's Woman, Mrs. T. F. Halvey, Philadelphia.
2. Women in Law, Mrs. Kellogg, Emporia, Kan.
3. Women in Agriculture, Mrs. H. W. R. Strong, Whittier Co., California.
4. Women in Pharmacy, Mrs. Roby, Chicago.
5. Women as Authors, Mrs. Ruth McEnery Stuart, New York City.
6. Women as Teachers, Miss Cordelia Kirkland, San Francisco.
7. Women in Stenography, Mrs. L. P. Evans, Philadelphia.
8. Women as Nurses, Mrs. Edith R. Hawley, Washington, D. C.

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9. Women in Medicine, Dr. Marble, Washington, D. C.
10. Women as Engravers, Miss Anna Markley, Philadelphia.
11. Women in Art, Miss Emily Sartain, Philadelphia.
12. Women in Banking, Miss L. D. Montgomery.
13. Women in Architecture, Mrs. M. P. Nichols, Brooklyn.
14. Women's Medical Alumnæ, Dr. Griscom, Philadelphia.

MACAULEY'S THEATER, MAY 28, 1896.

EVENING SESSION, 8:30 P. M.

WOMEN IN FINANCE. — Miss Agnes Repplier.

LIEDERKRANZ HALL, MAY 27, 1896.

11 A. M.

The meeting was called to order at 11:30 A. M.

THE CHAIRMAN: We have delayed the meeting somewhat, thinking there might be a larger number from the general meeting. I think we can not delay any longer, as we have quite a good deal to come up this morning in the way of reports from various clubs, and also questions for general discussion. We shall have to lay down a few rules to govern us. The papers, of course, will be read at length. Some are short, some longer; but if the time is allowed us for general discussion, that discussion will have to be limited. Each speaker will have to speak very briefly.

I am glad to welcome you all to this meeting of the Finance Department. We meet, you know, this morning, and again on Friday morning. At this meeting, this morning, the subject before us is the Financial Management of Clubs, and also Club Stock Companies, of which there are now quite a number, we are proud to say.

I have the great pleasure and the great honor of presenting, as the opening speaker, Mrs. Helen Campbell, of Chicago, who will give us the opening paper, on "Wages of Women, Historically Considered."

MRS. HALL: Would there be any possibility of reversing our programme somewhat, and taking up some of the shorter papers first? There will be others coming in, and I think that, as Mrs. Campbell's paper is one of the most important, it would be well to reserve it, if possible.

THE CHAIRMAN: That is a good suggestion. We will reserve Mrs. Campbell's paper until a larger number have assembled, if there is no objection. Is there a motion to that effect?

On motion of Mrs. Hall, duly seconded, Mrs. Campbell's paper was reserved until later in the programme.

THE CHAIRMAN: The next paper on the programme is that of Mrs. Perkins, of Grand Rapids. She does not seem to be present as yet, and we will go on and hear Mrs. Litch, who will give us an account of the New Century Club, of Philadelphia. I have the pleasure of introducing Mrs. W. F. Litch, of Philadelphia.

The paper of Mrs. Litch was then read, as follows :

NEW CENTURY CLUB OF PHILADELPHIA.

In a recent United States census report statistics are given showing that women are engaged in the work of malsters, brewers, charcoal, coke and lime burners, fish curers, plasterers and plumbers. Butcher, baker and candlestickmaker are also among her many vocations. In the latter however, her employment is no novelty, as from time immemorial they have been a recognized part of those household duties in which she has always had her place in the domestic economy of the world.

As the family financier she has long been credited for her careful expenditure and prudent economy, and while she may not have fully endorsed Ruskin's command "Starve and go to heaven, but don't borrow," she has had a very strong objection to "running in debt."

As a public financier she has heretofore been chiefly known as laboriously acquiring and carefully distributing large sums of money for building and maintaining churches, hospitals and orphan asylums. Only quite recently has she formally entered the world of finance. Several national banks in the West have women presidents, and throughout the country there are many women holding offices of trust and responsibility as directors of financial institutions, while the number in subordinate positions in moneyed corporations, as well as owning stock and showing an intelligent interest in its management, is quite large. Kate Tannett Woods, in the Salem "Saturday Evening Observer," has called attention to the fact that, "While the managers of the Atlanta Exposition came out in debt, the women who controlled all the affairs connected with the 'Woman's Building' paid every bill and had a balance of \$4,000 in their Treasury." She also quotes a prominent and wealthy Philadelphia financier as saying that the stock of the New Century Company owned by his wife is the best paying stock in the family.

I have been asked by our honored chairman, Mrs. Edward Longstreth,

to tell you the history of the incorporation and of the business methods pursued by this same New Century Company.

It is not a story of brilliant financial results, of original methods or of new fields discovered, but a brief statement of the outcome of a simple effort which has been successful because of some measure of business ability, a modest ambition and single-hearted purpose.

For a long period the New Century Club had felt the need of "a home of its own." To the women actively engaged in club work the necessity for better facilities was most apparent; the increasing membership of the organization introduced new thinkers, while these in their turn brought new problems and new activities. As committees multiplied in number, work grew, but the club quarters remained a "pent-up Utica," contracting our powers. Opposed to our need and desire for "space to grow and spread" was the depressing fact that the balance in the club treasury was totally inadequate to the buying or the building of a club-house.

At the right moment the right woman came to tell us how one club had successfully solved the problem then confronting us. On October 16, 1890, Mrs. W. G. Fitch, President of the Woman's Club of Milwaukee, Wisconsin, met the members of the New Century Club and read a paper, in which was given the history of the incorporation, in 1886, of a stock company controlled and owned by women, and which was organized to build a house for the Women's Club of that city. Mrs. Fitch's clear and candid statement of the methods employed and the results obtained furnished the necessary impetus to a movement the thought of which had lain dormant in our minds for so long a time.

At the close of the meeting a committee of twenty-five was appointed to consider and report upon the advisability of a similar undertaking by the New Century Club. After careful deliberation the committee reported so favorably that it was at once decided to formulate a plan similar to that detailed to us by Mrs. Fitch.

As under the laws of Pennsylvania the New Century Club is a corporation of the first class, and is unable to lawfully engage in building operations or in financial schemes, the necessity for a corporation belonging to the second class, having the power to buy and sell real estate, became imperative. The organization of such a company was intrusted to the original committee of twenty-five, of which Mrs. Henry C. Townsend was chosen chairman. Under her leadership a charter was applied for, and a constitution and by-laws were framed.

The capital stock was fixed at \$50,000, divided into one thousand shares of \$50 each, and it was ruled that only members of the New Century Club could purchase or hold stock; that while it was not incumbent upon a club member to take stock in the New Century Company, it was *imperative* that the stockholders should be club members. In one month alone the subscriptions amounted to \$14,000. Such encouraging co-operation justified a meeting of the subscribers to the stock. This was held January 12, 1891, at which time a constitution and by-laws were adopted and a board of directors and a treasurer were elected.

In March, 1891, a charter was secured and the property upon which the club-house is built was purchased for \$40,000, \$5,000 cash and \$35,000 remaining as ground rent. While waiting upon the law's delays, floor plans for the house were prepared and submitted to the board by the president, Mrs. Henry C. Towusend. These plans were accepted by the directors, and Mrs. Minerva Parker Nichols, an architect of experience and ability, was selected, and under her personal supervision and direction the building was erected.

Article I of the constitution of the New Century Company reads as follows: "The objects of the company shall be to provide a club-house for the comfort and convenience of the New Century Club, and to furnish, equip and maintain the same."

In January, 1892, the New Century Club took possession of its new home, and the stock company having acquitted itself of the first part of the obligation it had assumed by providing and, as far as was needed, "furnishing and equipping" the house, then turned its attention to the duty of maintenance.

One of Balzac's most flippant characters is made to say, "Women are sublime in one thing, they never understand anything about money; it doesn't concern them and they don't meddle with it, except to spend it. They are invited to the banquet of life."

We had now invited ourselves to the task of money-getting; for together with the obligation to the club of providing a home came other duties. As a stock company the Board of Directors had undertaken the control of a financial corporation, and had pledged themselves as citizens of the commonwealth of Pennsylvania to employ sound business methods in the management of the trust. They realized that, as officers of a corporation, they had a duty to perform to their stockholders, and were under obligation to protect the capital invested and to obtain by all honorable

methods a fair return upon the same. To this end the assembly-room was constructed with careful regard to acoustic properties, ventilation, light, heat, etc. The New Century drawing-room thus equipped presented itself to the Philadelphia public. A rental committee was named by the president, and to them was intrusted full power to accept or refuse any engagement for its rental that should offer. This committee, consisting of the treasurer, the secretary and one of the directors, consider all applications for rental which are made. A schedule of prices was arranged which very fairly embraces the requirements for concerts, lectures, dances, teas and receptions, ranging from the sum of \$25 for a morning lecture to \$80 for the accommodation and service required at a ball. With the exception of about three months in the year, this committee holds stated meetings each Wednesday morning in the week. No record has been kept of the time demanded from and given by them on days other than that of their regular meeting.

At the end of each club year the drawing-room is reserved for the stated meetings of the club. As soon as the chairmen of the different sections in club work have their plan arranged and they are able to state what extra dates will be needed by them, the rental committee is notified; the dates not required by the club are then at the service of the public, and the income thus obtained added to the rental paid by the New Century Club has enabled the company thus far to meet all its obligations, which include heating, light, attendance, taxes, a license fee, water rent, ground rent, repairs, refurnishing, and to declare a yearly dividend of five per cent on the amount of stock issued; a sum has also been set apart as a reserve or contingency fund.

One of your most gifted townswomen, Mary Anderson, in her recently published work, entitled, "A Few Memories," refers to an engagement played by her at "The Varieties," a leading theater in New Orleans, at that time under the management of Mrs. Chanfrau, who made it, as Madame Navarro says, "one of the freshest, cleanest and most comfortable places imaginable, keeping it as a good housewife keeps her home — immaculate."

To this homely, but in public halls somewhat unique, feature much of the success of the New Century drawing-room as a place of public amusement is due; one other element in its success must not be overlooked. The rental committee carefully scrutinizes each application for rental, thus securing to the public an entertainment void of offense, and rigidly

enforces the rule that intoxicating beverages are never to be allowed in the house; this rule, to which there is no exception, closes our doors to many paying engagements, but assists in maintaining on all occasions of a social nature the decorum essential to the dignity and usefulness of a women's club.

Aside from the benefits that the club has derived from its position as a householder, let us consider briefly how the locality and the city have been advantaged.

Previous to our purchase the block was in a state of transition; for residences it was no longer desirable; on one corner was a house, the ground floor of which had been fitted up and used as a bar-room. This place was temporarily vacant, but there was danger that the banished evil spirit would again enter and take possession. A large printing house was considering the locality we had in view and manufacturers were speculating as to the availability of the site for a factory. While these rival enterprises were hesitating, the purchase of the property by the New Century Company was accomplished. Upon the completion of the club-house, the Woman's Exchange, of Philadelphia, secured the contiguous corner property, which had been occupied as a saloon, consecrating it to usefulness, charity and beauty. A few doors above, a woman of experience and ability recognized her opportunity and opened a restaurant, catering chiefly to women. After a lapse of little over a year another adjacent corner property came into the market; upon one portion of this lot the diocesan house of Pennsylvania was built, and upon the remaining section a handsome office building has been placed. The downward tendency of the locality had been arrested, and properties in this block during the last five years have advanced fully ten per cent in value.

Such is the story of a work accomplished by women in Philadelphia, a work humble in proportion as compared with the colossal enterprises which distinguish the closing years of our century, but which, while finding its chief inspiration in motives for other than a mere desire for gain, has had a measure of financial success, gratifying chiefly because it shows the ability of an association of women to carry by business methods a business enterprise to a successful issue. [Applause.]

THE CHAIRMAN: We will now hear from Mrs. Cyrus E. Perkins, of Grand Rapids, Michigan, in relation to the methods which they have pursued. I am pleased to introduce Mrs. Perkins, of Grand Rapids. [Applause.]

MRS. PERKINS: I am glad that I have been invited to tell you about the way in which we built our club-house. I am very glad to do this, because we have so many letters from all parts of the country asking for information on this subject, and they say, "Now, do tell us just how you did," and so that is what I will try to do this morning.

Now, the story of our house is a very simple one; but, like the old-fashioned novelists used to say, I will begin with the beginning. Away back in the sixties a group of a dozen or fifteen women were assembled together on the hard-backed seats of a dilapidated church. We had met there for the purpose of forming a class to study English history under the direction of Mrs. L. H. Stone, of Kalamazoo, the well known and dearly beloved mother of the Women's Club of Michigan. The next meetings were in the parlors of the new church, where we sat around on piles of unmade carpet. Then for some time it seemed as though we were not going to have any meeting place at all, but in 1873 the class was changed into a club, and we rented rooms in a store building on one of the business streets. The floor was uncarpeted; the walls were bare; but you must remember, please, that was almost twenty-five years ago, and it was the very best we could do. We didn't stay there very long. For a number of years after that we reveled in the lap of luxury, having handsome parlors in connection with the public library, which gave a strong literary flavor to everything we did. But a general upheaval in that department made us homeless again, and the only refuge we could find was a long hall up a narrow flight of stairs, which hall had a movable platform and a red carpet. We changed the platform every four months, and the location never suited us. We turned the carpet twice a year, but there was no beauty in it. [Laughter.]

In 1886 a large block was being planned and strong inducements were offered to us for securing rooms in it for a long term of years, by contract. The matter came up for discussion in the club. Some of the members thought it would be wise to accept, others thought it would be unwise, and, as usual, the majority never told what they thought. [Laughter.] Just at this crisis a young woman asked in a subdued tone of voice why we couldn't build a club-house of our own. It was a very little ball, but it did a great deal of rolling. At a special meeting the new idea was enthusiastically supported by some and hopelessly rejected by others, and by a close vote a committee of six were appointed to consider the project and report. I had the honorable misfortune to be a member of that committee;

at least, at that time it was considered a great misfortune, but now it is regarded as a very high honor.

This was the situation. We were a club of over two hundred members; annual dues, two dollars. Our personal property consisted of about eight hundred books, two hundred folding chairs, some yellow shades and a red carpet. But we had \$1,500 to our credit in the bank, and an unlimited amount of enthusiasm. For nearly seventeen years we had been wandering upon the face of the earth.

The number of meetings held by that committee, the number of plans devised and rejected, the heights to which our fancy carried us and the depths to which we fell, will ever remain unwritten in history. But from those meetings we came forth with a look of determination on our faces and a subscription paper in our hands. [Laughter.]

It seemed the best way, and the result so proved it. We left the floor of that club-room with every member of the club enthusiastically favoring our new departure, and then we called upon our dear friends among the business men. [Laughter.]

I think it is one of the most interesting things in the world to note the effect that a subscription paper seems to have upon the person carrying it. It seems to produce an unusual cordiality of manner, an increased interest in the health of others; and, in fact, to open the heart, inspire an anxiety in the welfare of one's friends, and broaden the whole horizon. [Laughter.]

One thing was greatly in our favor. The men had just built for their own use a club-house costing between fifty and sixty thousand dollars, a place where they could meet and chat and smoke, play cards and billiards, have little lunches, etc.; so our modest desire to have a house that should cost only about \$6,000 seemed not unreasonable. Of course, there were some who tried to prove to us how much cheaper it would be to rent than to own, and how foolish it was to invest so much capital in a building to be used only one afternoon in the week for only eight months in the year. Others, who had the best interests of Grand Rapids at heart, could see no use of such an institution. Why, other cities had invested no capital in that way, and there were so many things that were actually necessary for us to have in order to maintain our rank as the second city in the state. Now, the real fact is that our club-house has been one of the greatest drawing cards that Grand Rapids has ever had. They tack it on to all their city advertisements right after furniture factories, and men will take strangers and show them that club-house as positive proof that Grand Rapids has the smartest women in the whole country. [Laughter.]

Well, we raised the \$6,000 without much trouble, the strongest opposition coming from a few of the wealthiest women in the club. There were two \$300 subscriptions, three or four \$100, and on down to seventy-five cents. We bought a lot seventy-five feet front, very pleasantly located on a residence street, and in July, just about six months after the committee had been appointed, we laid the corner stone with appropriate ceremonies, and on New Year's Day it was opened to the public with a reception.

I will have to say that the \$6,000 house cost, of course, \$8,000. You understand that that would be about the cost, of course. I will say that the lot cost \$3,500. The building is of white brick with terra-cotta trimmings. We have the name, "Ladies' Literary Club," cut in the stone over the door. We have never changed our name to "Women's Literary Club." Some of our members are proud of the old-fashioned title, and it shows, too, an existence long before the "new woman" came in. It will seat 400 persons and with the library and hall it can be made to seat 500. It is well lighted, and, best of all, its acoustic properties are simply perfect; any one speaking in an ordinary tone can be heard in all parts of the room. Upstairs there are two rooms; one called the board-room, containing a table, round which the board assemble to transact business, which can also be changed into a banquet board, and from which we serve light refreshments for our receptions. Connected with this is a small room which contains the useful, if not the ornamental, gas range, and shelves for the dishes. Nothing on the magnificent or grand order—just simply a cozy home, to which we have all become very much attached.

Now, in regard to our financial management. That, also, is very simple. When we were ready to go into our building, we found it would require about four hundred dollars to be used for furnishings. When I, as a member of the furnishing committee, selected a new carpet, I can assure you I felt repaid for all my exertions with the subscription paper. Then we reached the height of our ambition, and we have never done any work since. So many members floated into the club on the grand wave of popularity, caused by the building, that we have had to erect barricades, driving the stake at 500 members; initiation fee, \$5; annual dues, \$3. That has given us an income of nearly one thousand six hundred dollars. Our rentals average about three hundred dollars; and upon this we live and have our being, which means, pay our debts.

We found, after paying for our house, in 1891, that, in order to protect

ourselves, we would be obliged to buy in the adjoining lot. For this we paid \$9,000, and sold half of it for the same price which we paid, retaining the other half. Upon this we still owe \$2,000, but it does not disturb us in the least.

Our club-house is open all the time, always heated and lighted when necessary. We have five or six study classes also in connection with the club; have large receptions, stereopticon views, a janitor in constant attendance and keep up all necessary repairs, and are able to pay \$500 a year on the debt.

In connection with the club there has been organized a society known as the Auxiliary Society, subject to the Ladies' Literary Club. This, last year, was composed of the 300 members who are upon our waiting list. You can see how long it takes to get into the club when I tell you that year before last there were only sixteen admitted. This will give us an income of six hundred or seven hundred dollars, and this we will have to use for pin money.

Now, just let me say one word in the honor of our city and to the credit of a sister association. Grand Rapids is the only city in the world which has a building devoted entirely to music, erected by women. The St. Cecilia Temple was built two years ago, through the untiring energy of Mrs. Uhl, wife of our Ambassador to Germany. This building cost the society, furnishings and all, \$53,000, of which \$35,000 was borrowed, secured by mortgage. The ladies of this club have tried every known plan for raising money, and they have shown in innumerable ways that they are capable not only of great physical exertion but of grappling successfully with very difficult financial problems, and the manner in which they have taken up this work will eventually lead them on to success. But when asked about building a club-house, they give the familiar advice of Douglas Jerrold: "Don't!"

To me the question, "To build or not to build," seems very simple. Treat your club as you would your home—plan to own your own home. It will always be a pleasure to you and an inspiration in a great many ways. In fact, I don't think you will ever realize the full enjoyment of club life until you do it. My advice can be summed up in a single phrase: Build by all means, but build within your means. [Applause.]

A DELEGATE: May I ask a question? Is your building in the center of the city or in the residence portion?

MRS. PERKINS: In the residence portion of the city, but very near the center.

A DELEGATE: What was your expense?

MRS. PERKINS: Our total expense for the house was \$8,000. The rise in property has been very great. It is valued at between \$16,000 and \$20,000. .

A DELEGATE: Do you have to pay taxes?

MRS. PERKINS: We have not been obliged to pay taxes. We keep very still about it. The question came up one time and we thought we would have to pay, but they were very good to us; they rather overlooked us, and we have never paid taxes upon our club-house. But upon the adjoining lot we have to pay taxes, but they are not very large.

THE CHAIRMAN: The New Century Club, of Philadelphia, has to pay a large tax.

A DELEGATE: I would like to know about the beauties and privileges of this auxiliary association.

MRS. PERKINS: It has been recently formed. They have their own officers, except that the presiding officer is the vice-president of the club, and they have the privileges of the study classes and of the library in connection with the club.

A DELEGATE: Do they attend the literary meetings?

MRS. PERKINS: Oh, no. Our house, which will seat 400 or 500, is filled, usually. We always have in our club-house three or four hundred persons, and it would be impossible, of course, for us to admit them to the general meetings.

A DELEGATE: Do they pay dues?

MRS. PERKINS: Yes; two dollars. But I think they will have to pay more.

A DELEGATE: Do they pay an initiation fee?

MRS. PERKINS: No; they have no initiation fee. I have never heard of such a society as this being formed, and I see no reason why it should not exist. I wish that all of you who are

interested in this matter of building club-houses would think seriously about it, because we see no reason why every woman in Grand Rapids should not be a member of this organization.

A DELEGATE: How do you keep your membership limited this year?

MRS. PERKINS: We keep it always complete at five hundred; but no one ever leaves the city of Grand Rapids unless they are actually obliged to, and then they all want to keep up their membership, because they know sooner or later they will drift back to the city, and then they will want to be members of the club. [Laughter.]

Besides, I want to call your attention to another fact: that we have a remarkable health record. Out of our five hundred members, you see, this last year we have only had two deaths in the club. You will see what a remarkably small percentage that is. That speaks very well for the health of our city; perhaps they are healthier on account of the club. [Laughter.]

A DELEGATE: Is the club-house open every day, Sundays included?

MRS. PERKINS: Not on Sunday, unless we have something there occasionally. We sometimes have Sunday lectures, etc., but with the exception of Sunday it is always open all day until 6 o'clock.

A DELEGATE: You have a paid officer looking after the house?

MRS. PERKINS: Yes; we keep a janitor always in attendance, except on Sundays. That has been one source of revenue that we have had from our club-house. It was rented to a church, but the church does not rent it now; and we also rented it to the St. Cecilia Society before they built their temple.

A DELEGATE: You spoke of having a bank account to your credit of \$1,500. It seemed to come from space. How did you get that?

MRS. PERKINS: It came simply from close economy—from our dues, you know. You must remember that we are almost twenty-five years old, and we have saved these dues.

A DELEGATE: Do you rent your auditorium?

MRS. PERKINS: For evening entertainments. We are very careful about the renting of it, and we don't rent it to everything or everybody, because we don't feel obliged to.

A DELEGATE: What do you charge?

MRS. PERKINS: Ten dollars or twelve dollars. Of course it gives prestige to anything to be known that it is in the Ladies' Literary Club. [Laughter.]

THE CHAIRMAN: If there is nothing more in the way of discussion on this subject, we will pass on to the next subject. I will call on Mrs. W. R. Smith, of Lexington, Kentucky.

Mrs. Smith then read a paper entitled "The Women's Club of Central Kentucky," which was as follows:

THE WOMEN'S CLUB OF CENTRAL KENTUCKY.

As my subject, "The Financial Management of Clubs," is wholly a practical one, I will give briefly a few facts from my own experience as Treasurer of the Women's Club of Central Kentucky, an organization with a membership of two hundred and twenty-five with a possible membership of two hundred and fifty. With so large a membership the small fee of three dollars per annum has given us a bank account of sufficient proportions to enable us to run our club on quite liberal principles.

The first six months of the club's existence was spent in furnished club parlors. The club, however, soon outgrew these quarters and more commodious ones were leased at an annual rental of three hundred dollars. After deducting this amount, quite a balance was left for furniture, running expenses and entertainments of a social nature, as well as an occasional treat to the club, as a body, by some noted lecturer, musician or artist.

The sum of two hundred and eighty dollars was expended in buying necessary furniture for our club parlor and audience room. This expense being met the first year, the treasury will not be similarly drawn upon.

The financial policy of the Women's Club of Central Kentucky, both for the present and future, as far as its present treasurer is informed, will

be to donate most of its surplus funds toward bringing some of the best exponents of literature, music and art to lecture, give recitals and exhibitions for the edification and stimulation of its members, all expense entailed thereby being borne by its treasury. Since December 1, 1895, the beginning of the present club year, such artists as Madame Cecelia Eppinghausen-Bailey and Miss Ethel Chamberlaine have delighted the club with charming vocal recitals. General drawing room talks by specialists in some line of literature or art have entertained the members most instructively.

The social part of nature has also been generously catered to by frequent club teas, where merry conversation mingles with the clatter of the teacups.

Clubs large enough to admit of departmental work have an advantage over small clubs or parlor bodies in that a small fee per capita enables the club to have a sufficient amount in its treasury to bring foreign talent of merit, hoping the emulation of which will develop latent talent in its own club members. A small yearly fee is preferable to a large one, for the reason that sometimes a person of cultivation may find a large fee too great a tax upon her income, while a small fee shuts out no one. Recently the Women's Club here employed a fine Italian musical instructor to train a chorus composed of club members, this instruction being gratis to the members. The club, however, hoped to be able to call upon them to fill important places on various programmes in the future.

The members of the Women's Club of Central Kentucky have fully realized that never before did so small an expenditure as their annual fee yield so large a return.

The board of this club also congratulates itself that they have been able to pursue so liberal a policy and yet find at the end of the first six months of their second year nearly four hundred dollars remaining on the credit side of their books.

THE CHAIRMAN: We will come to think after a while that women are the very best financiers in the world. The next person whom I will call upon will give us a report from St. Johnsbury, Vermont. I want to call your attention especially to this report. I would like you to look at it. It will be embraced among the exhibits in the rear room, where the other exhibits are

placed. It is most beautifully illuminated and decorated, and I am sure the person who has so kindly done such beautiful work and sends us such a fine report should have it thoroughly appreciated by everyone.

The report from St. Johnsbury, Vermont, was then read as follows:

ST. JOHNSBURY, VT., May 4, 1896.

The Woman's Club of St. Johnsbury, Vermont, is the only club in the state belonging to the National Federation of Women's Clubs. It was organized in 1892 and joined the National Federation in 1893. It numbers about one hundred and fifty members. Through this club a State Federation has recently been formed. The main income of the club is through its membership fees and annual dues, each of which is \$1.00. The club, having no Finance Committee, expends its money largely through its Social, Lecture and Village Improvement Committees, approved by its Executive Board. Through its Social Committee the club has given club teas, lawn socials and gentlemen's nights. The Lecture Committee has brought to the club such women as Mrs. Custer, Mrs. Etta Osgood, Mrs. Kate Tannatt Woods, Mrs. Mabel Loomis Todd and others. The club, through its Village Improvement Committee, has raised the sum of \$325.00, which has been expended for much needed watering troughs and drinking fountains. As a result, two fine granite troughs and two iron drinking fountains are being placed in different localities and will soon be in use. Lawn settees have been purchased and placed in two of the parks.

The club has also given to "Sunset Home," a local home for aged women, the sum of \$50.00.

MARY MACKINNON,

For the St. Johnsbury Woman's Club.

THE CHAIRMAN: We will now come West into that wonderfully prolific club state, Illinois, and hear from our friends of Peoria. This report will be read by Mrs. Bourland. The report was prepared by Mrs. T. R. Marstens.

The Report from Peoria, Illinois, was then read by Mrs. C. P. Bourland, as follows:

It was nearly four years ago that the idea of building a home and habitation for our club—long a cherished project of its president and

others interested in its welfare — began to take definite shape and to assume the dignity of an actual "movement."

The first plan formulated was to form a joint stock company with the club itself as the principal stockholder. On inquiry, however, it was discovered that under the laws of the state of Illinois it was illegal for one incorporated body to hold stock in another. In consequence it was decided to place the stock individually but, as far as possible, among the club members. A stock company was immediately formed under the name of "The Women's Club Building Association," the shares placed at \$10.00 each and the work of obtaining subscribers to the stock actually begun. At the same time plans were in process of preparation by architects known to have been particularly successful in designing buildings of the sort required for club uses. In a few months \$25,000 worth of stock had been taken and a lot purchased. This was a corner lot, 65 by 125 feet, and while situated in a beautiful residence portion of the city was easily accessible from the business district. About this time it became manifest that there was in our city a crying need of a music hall where high-class concerts, minor theatricals, lectures and kindred entertainments could be given. The addition of such a music hall to the club house suggested itself as a certain and steady means of revenue and, in fact, seemed to be almost demanded by the circumstances of the hour. But a building including, besides the club rooms and their accessories, a hall with sufficient seating capacity, adequate stage and proper acoustics, could not be erected for less than \$40,000! Here was a dilemma indeed. After much hesitation, great delay and many discouragements it was decided to add the music hall, and in order to do so the company issued and sold bonds of \$500 each, amounting to \$5,000. That this decision was a wise one is shown by the fact that through rentals thus obtained the stock company has already taken up and redeemed four of these bonds in spite of the many drawbacks and expenses inevitable during the first years of existence of any enterprise. In the spring of 1893 the corner-stone of our club-house was laid, and in December of that year the club held its first reception in its elegant and substantial home. The first floor of the building includes spacious parlor and dining rooms, wide reception hall, two large dressing rooms, the president's room and a perfectly appointed kitchen, with commodious serving-pantry, ice room, closets, etc. The second floor, gained by a broad English stairway, contains the music hall with a seating capacity of nearly 600, a wide stage with two dressing rooms, and an ante-room which may be

thrown into the hall, increasing its seating capacity by one hundred or more if desired. The first floor is rented entire, or in part, for receptions, dances, etc., and the rental of this part of the house, as will be seen, forms a substantial portion of the year's revenue. Some idea of the annual receipts may be gained from the following figures :

	Music Hall.	Club Rooms.
September	\$ 48 00	\$ 71 00
October	53 00	88 90
November	53 00	81 75
December	35 00	89 25
January	47 00	140 65
February	35 00	78 00
March	45 00	42 50
April	111 00	66 50
	<u>\$ 427 00</u>	<u>\$ 658 55</u>
		427 00
Total		\$1,085 55

With figures such as these for our encouragement it is easy to believe that with a little courage and faith and constancy every Woman's Club may have a home. [Applause.]

THE CHAIRMAN: We always have to go to the far West when we want to know what things women are doing. We have a very brief report from the Woman's Board of Trade, of Santa Fe, N. M., which will be read by Mrs. Campbell. The report has been kindly sent to us by Mrs. Warner.

The report referred to was then read by Mrs. Campbell, as follows :

THE WOMAN'S BOARD OF TRADE.

The Woman's Board of Trade and Library Association, of Santa Fe, N. M., was organized July 1, 1892, for the purpose of establishing a systemized plan of work for the general good of the city of Santa Fe and vicinity.

The officers are: President, first, second and third vice-presidents, recording secretary, corresponding secretary and treasurer.

The departments are: Finance, Library, Visiting and Relief, Intelligence, Improvement, Industrial House and Repair, Woman's Exchange, Prevention of Cruelty to Animals and Reception.

It is an incorporate body, having been incorporated under the laws of the territory of New Mexico, April 3, 1893.

The membership at present is thirty-two, not limited. Entrance fee one dollar and a fine of ten cents for non-attendance at regular meetings, unless in case of sickness or absence from the city.

MEANS OF SUPPORT. It has an appropriation from the city council ranging from two hundred to six hundred dollars, which is known as the "Plaza Fund," and is for the support of the public park, which is entirely under the supervision and management of the Board of Trade. It holds itself in readiness to give banquets, and on one occasion (when the New Mexico legislators entertained the Colorado legislators), with but short notice and no conveniences, laid plates for seven hundred and sixty-five persons, at two dollars per plate.

Balls are given which net from forty to one hundred and twenty-five dollars; also suppers, "bean suppers," where baked beans, "Boston brown bread," coffee and pickles are served, beginning at five o'clock, thereby taking advantage of the regular supper hour.

It is ready at any time, or on any occasion, to serve ice cream, cake, coffee and sandwiches on very short notice.

It prepares lunches for lodges and private parties, while the Exchange department carries on the regular Exchange work; sales of fancy work are given at or about holiday time.

The Woman's Board of Trade is, just at present, arranging for an excursion to an Indian Pueblo, where one of the greatest feasts of the year will take place on San Juan (St. John's) Day, the railroad company giving to the board a certain per cent on each excursion ticket sold.

For the support of the library we have a contribution box, which catches numbers of nickels, and "book receptions" are held in the library rooms on some evening when they are not open to the public—the admission being a book, and refreshments are served free.

The board brings to the city fine concert troupes and lecturers, *en route* to the Pacific coast, thereby adding to the funds in the treasury, as well as giving the public a musical and literary treat.

M. JENNE WARNER,
Chairman Territorial Correspondence.

THE CHAIRMAN : We have one or two other papers before we adjourn. We shall not have time to go on with the list, but we are now going to hear from the Woman's National Press Association, of Washington. Mrs. Lockwood, of Washington, will make the report.

MRS. BELVA A. LOCKWOOD : The beauty of my paper is that it will be very short ; not, perhaps, because the finances of the Woman's National Press Association are so short, but because the time with which we have to deal is so short and women and papers are so many.

I have been asked to give a brief paper on the above topic for our club, but whether this request has been made because the finances of the Woman's National Press Association, which I represent, are always in so fair a shape, or because the financial question is just now the great lever upon which the political world is turning, I do not know. If I did know, I would be slow to commit the General Federation of Women's Clubs to the gold standard or the silver standard, when there is so happy a medium known as bimetallism, smiling like an oasis between the two extremes. [Laughter and applause.]

The Federation of Women's Clubs has not yet become, as it undoubtedly will in the near future, an important financial factor in the commercial world, but in its new life has only just begun to turn its attention to improving, somewhat, local legislation, and looking after its immediate club wants, in which it has already scored a success, as its representation here to-day abundantly attests ; and as money, next to public opinion, is the most potent power that moves the world, ways and means for its acquisition will probably become, in the near future, a prominent thought of the Federation.

The Woman's National Press Association, which had its origin July 10, 1882, owes no debts, except a debt of gratitude to those who have befriended it, and has no great accumulation in the hands of its Treasurer, Mrs. Mary L. Gist, who is a bonded officer, and who has never yet absconded with its funds, nor has she ever been known to allow a delinquent member to remain in ignorance of the fact that her dues were not paid. It is needless to say that she is serving her second term, the limit to which officers are allowed to retain the same office.

Each member of the club pays an initiation fee of two dollars, in addition to other requirements, and annual dues of one dollar. As the right to vote at elections depends upon the payment of dues, they are usually promptly met. This fund pays for the printing of the Year Book, stationery, cards of invitation, postage and other incidentals, besides rent for headquarters when necessary. Money for the support of the publication bureau is taken from the fund secured from those who patronize it. It is an active branch of the Woman's National Press Association.

The use of parlors for business and public gatherings, which are held semi-monthly, is donated by the genial host of the Riggs House, Mr. Staples. As for railroad fare, the management of the Chesapeake and Ohio Railroad sees to it that the delegates of the Woman's National Press Association never get left.

The expenses incurred for banquets, excursions, receptions, etc., are generally met by assessments on the active members.

Reports of elections and of all public meetings are gladly published by the Washington press as news.

The object of the club is for the mutual advancement of its members, and to encourage good newspaper work among women.

Literary contributions are expected from every member when called upon. Not all of the members are connected with daily papers, but some are editors of books and magazines, or contributors to the latter. Papers presented are always open for discussion. The club is in correspondence with press women and club women in England, France, Germany and Austria.

Now, you understand that in the District of Columbia we are governed by Congress. We have no vote except the votes that we have in our club-room. We don't even elect a constable in the District of Columbia. Of course it isn't any deprivation that the women don't vote, because the men don't vote either. But this federation of clubs appointed a committee, of which there were three members, to draft some new laws for the District of Columbia, as we have been going back to the laws of George III., and are largely controlled by the old common law with regard to the right of descent of property and the right of women to own property, to do business, and the right of women to have possession and to become guardians of their children. I learned that just before I came over here this afternoon that that bill, which has been duly discussed in the Senate, and which passed the Senate some time ago, passed the House on the 25th, and only

now needs the signature of the President of the United States. When that goes into effect it will entirely revolutionize the condition of women in the District of Columbia. [Applause.]

THE CHAIRMAN : Our hour for adjournment is one o'clock, but we gathered very slowly this morning. We were half an hour late. We have just time enough to give Mrs. Campbell for the reading of her paper and then adjourn at once, but we have one other short statement given by the New Century Club, of Wilmington, Del. It is very short, and I think I will steal the time and ask Mrs. Hall to read it.

MRS. HALL : May we not postpone that paper and now have Mrs. Campbell's paper? I ask this, as I requested the postponement of Mrs. Campbell's paper.

THE CHAIRMAN : If there are no objections to that we will transpose that paper, and if we have time we can have Mrs. Hall's paper at the conclusion of Mrs. Campbell's. We will now have the pleasure of hearing from Mrs. Helen Campbell, of Chicago, who will speak on the "Wages of Women Historically Considered." [Applause.]

MRS. CAMPBELL : I am about to perform one of the most self-sacrificing acts of my life, and in order to get the full credit of it it is absolutely necessary, before I begin my paper, for me to say that I don't want to talk about the wages of women historically considered, and I do want to talk about a great many other things. I don't care a rap, as it were, about our past; I care enormously about our present and our future. [Applause.]

The past is of no use whatever to us except as the pit from which we were dug. The foundation that we stand on to-day has to come out of it, and for that reason we have to look back now and then. But I feel about the past very much as Hawthorne felt about our New England ancestors. He said : "God be thanked that gave us such ancestors, and God be thanked that each generation removes us further from them." [Laughter.]

Therefore, I regard myself to-day as a sacrifice to the Federation. But there is nothing that the New Century Club of Philadelphia could ask of me that I would not gladly do, and there is nothing in the same line that this Federation could ask of me that I would not do; and for that reason I keep to myself my own desire to immediately talk about six things, which, of course, would be out of order, because there are already six things going on here now, and will read the paper which has been assigned to me, though I know that you are very hot and very hungry and very tired and want to go home.

THE WAGES OF WOMEN HISTORICALLY CONSIDERED.

The difficulties of this subject are manifold. So far as a woman's wages has history, it is for ages a purely inferential one, and when the time comes that rates, fixed or varying, disclose themselves, it is only by research of the closest, since history there is none.

This is the summary of hard facts, and no one knows them more thoroughly than your present speaker, whose occupation, indeed profession, it is to give all phases of woman's work to a set of university students, who perpetually demand authorities, and perpetually have to be referred to one small and imperfect book. This is embarrassing; even depressing, save as it shows an open field for work.

The fact is, as you can all very soon discover for yourselves, that very nearly down to the present generation the history of wages, no less than that of anything else concerning women, is included in that of men, and included on the same principle as that of marriage. Her identity as an individual is lost, and we know her only in the New England formula — "she that was" — Matilda Jones or Johnson or Jenkins, but is now Mrs. John or Jacob or Jeremiah Smith. There was a wage, there is a wage, and though for the past we can barely disentangle it, for the present it is possible, though means to this end are few, and the seekers find that all information is limited to two or three sources. Like everything else it is a matter of evolution. Like everything else it had its protoplasmic stage, and to that we must for the time turn back if we are to comprehend the thing historically, discover what each uncertain step has meant, judge how far to-day holds perfected form and how far we have still to travel.

What is our first positive knowledge? It begins with that far remote infancy of the world where man, as cave dweller and mere predatory animal, moved gradually and with painfully halting step toward higher development. Warfare was the life of both man and woman. Together they fashioned the implements of the stone age, and traced the rude drawings of the cave dweller. And the summary for ages on is a simple one, the subjugation of the weaker by the stronger; the survival of the fittest, and underneath, the unconscious process no man has told so well as Henry Drummond in those chapters on "The Evolution of the Mother," and "The Evolution of the Father."

At last came a people whose voice still speaks to us, and in Greek thought on economic questions, formulated by Aristotle, we have the first logical statement of principles and some inferential knowledge as to actual conditions for women. They worked we know, but labor was then the portion of slaves alone, and the slave, man or woman, was regarded as soulless and seldom had chronicle. There is one, almost unknown but of remarkable power, "The Ancient Lowly," by C. Osborne Ward, of the United States Labor Department at Washington; a record of unending tragedy, unending struggle, in which generation after generation of heaped up human bodies made at last the bridge over which we are passing into the new country, where freedom is law and justice ruler.

For that earlier day woman, the slave of the slave, had no wage. That she had right to one had entered no imagination. To the end of Greek civilization a wage was the right of free labor only. Men and women, the record tells us, toiled side by side, often chained together in mine or quarry, but bare subsistence was the sole portion of both. To take a wage was in any case held as degradation, and you may turn to your Plato for the fiercest of arraignments of the man who either asked or received pay. This was the Greek thought and is summed up in Aristotle's words: "The science of the master reduces itself to knowing how to make use of the slave. He is the master, not because he is the owner of the man, but because he knows how to make use of his property." Our present competitive system has a touch of the same quality.

Practically the same facts are true for the next great civilization, that of Rome, for while at one period women had much freedom it applied solely to the patrician class, and the slave still worked for bare subsistence. Christianity, with the seal of the Carpenter of Nazareth on the sacredness of labor, and its declaration of the immeasurable value of the least human

soul, seemed to open the door for women. At least it left it ajar, to be closed later with a mighty bang by the heads of the Church Fathers. Tertullian, Clement of Alexandria and a long list as well known, waxed furious at the thought that women had right to recognition as human beings much less to a wage.

"Do you not know," thundered Tertullian, "that each one of you is an Eve? The sentence of God on this sex of yours lives in this age; the guilt must of necessity live too. You are the devil's gateway; you are the unsealer of that forbidden tree; you are the first deserter of the divine law," and so on, a chromatic ascending scale of vituperation. Sir Henry Maine sums up the situation for that era, deciding that Christian institutions, as then recognized, destroyed personal liberty for women and to that extent retarded their progress.

Passing on to the Middle Ages we find an enormous preponderance of women, resulting from the abnormal death rate among men, in the constant feuds and struggles, and the frightful pestilences of the time, there being between 1336 and 1619, altogether, one hundred and four years of the Black Plague. Women swarmed into convents as their only refuge, and the church absorbed all moneys produced by their lace-making, embroideries, and such other work as convent life admitted. By this time, driven to it by the fact that beggars, highwaymen and robbers made life perilous and trade impossible, the guilds of the Middle Ages were organized, and we have at last the first authentic record of a wage for women. In these guilds many women were admitted to an equal citizenship with men. In 1169 Louis le Jeune of France granted to Theci, wife of Yves, and to her heirs, the grand mastership of the five trades of cobblers, belt-makers, sweaters, leather dressers and purse makers. In Frankfort and the Silesian towns there were female furriers; along the middle Rhine many female bakers were at work. Cologne and Strasburg had female saddlers and embroiderers of coats of arms. Frankfort had female tailors, Nuremberg female tanners and in Cologne were several skilled women goldsmiths.

With the opening of the thirteenth century, twelve hundred years of struggle seemed likely to be lost, for at this point in time each and every guild proceeded to expel every woman in the trades. In all societies nearing dissolution, we know that its defenders adopt the very means best adapted to hasten such end, and never was this truer than here. Each corporation dreaded an increase of numbers with its consequent shrinkage in profits, and so restricted marriages, and reduced the number of inde-

pendent citizens. Then came the Thirty Years War and diminished still further the possibility of marriage for many. Forced out of trade, women had only the lowest, most menial forms of labor as resort, and their position seemed nearly hopeless.

In spite of this, certain trades were practically women's. Embroidery of church vestments and hangings had been brought to the highest perfection. Lace making had been known from the earliest times, and the manufacture had spread through every country of Europe, though in 1640 the Parliament of Toulouse sought to drive women out of the employment, on the plea that the domestic ones were her only proper and legitimate occupations. This time the church came to the rescue, a monk demonstrating that spinning, weaving and all forms of decorating and preparing stuffs had been hers from the beginning of time. Manual labor was in high favor in the convents; there were workshops devoted to it, and spinning, weaving and dyeing formed a large part of the life of women. Their wage remained subsistence, and to have asked for more would have been met by astounded refusal.

We have no time for the record of the slow passage onward. Driven from every trade, women passed into the ranks of agricultural laborers, a wage of two shillings a week being riches; and in Thorold Roger's "Work and Wages" we learn her early work in this direction. Slowly machinery was making its hated and dreaded way, eyed distrustfully even by the most intelligent. Men and women were fierce competitors, and in 1789 a "General Petition of Women of the Third Estate to the King," was signed by hundreds of French workers, who, made desperate by starvation and underpay, often only a few sous a day, demanded that every business which included spinning, weaving, sewing or knitting should be given to women exclusively. So opened the industrial revolution. Economic law had its first formulations, and with Adam Smith and his monumental work, its forward march became a steady one.

Through our own colonial period, the story of which, on its social and economic sides, is admirably told by Weeden, to whom I refer you for details, domestic service was almost the only form of earning for women, and a home with from thirty to a hundred dollars was counted wealth, the latter sum being given only to housekeepers in great houses. The English wage for women was the standard, this being for agricultural laborers, from one shilling and six pence to two shillings a week for ordinary field work. Old women had one shilling a week. Six shillings a week was

the largest colonial wage for women, and on this they lived as they could. In the homespun industries prices varied and seemed capricious to a degree, since the town council of Greenwich, Connecticut, ordered that they should not go beyond six pence per skein of fifteen knots. Weaving plain flannel or linen brought five pence a yard, and common worsted one penny. In 1759 there is record of women market gardeners, and they cured fish and entered various trades. Glove making, button covering, and the manufacture and making-up of clothing, and finally the invention of straw goods by a woman, and a regular business were all parts of this special epoch. But it is with the birth of the cotton industry that the woman's industrial emancipation begins. The first large factory was built at Providence, Rhode Island, in 1790, but there is no record of women and children at work till a report to the House of Representatives in 1816, when we find that 66,000 were engaged in spinning. In the mean time, knitting, in part by hand knitting machines, had become a recognized industry, and women earned half a crown for long hose, and half that amount for smaller ones. In weaving, twelve hours of daily labor brought women from twenty to thirty cents, and as even this wage decreased, the mills which had at first been regarded as a God-send to all women, were filled with a poorer and poorer class of workers. "The English Factory Acts for Women and Children," the work to which Lord Shaftsbury devoted his life, were our first lessons in needed reforms. The working day for women and children had been fourteen to sixteen hours, but in 1802 was made twelve. For any record of numbers employed or of wages, we waited, however, till 1860, when women were included in the returns. Never was work hedged about with sorer difficulties, women themselves putting every obstacle in the way. It was not a question of their health or of the nature of the work itself, but the myriad artificial hindrances and burdens; their fear of publicity, the ridicule of their own sex as well as of men, in short, all that has stood in the way of rational thinking about anything.

The wage for these women, even where equal work was done, remained always from a third to a half less than that of men. In the trades, slowly opening, but not to become free to women till after the Civil War, skilled labor fared better. Difficulties of all orders were in their way, and in 1860 it was decided to establish in Boston a formal bureau of labor, and investigate conditions for women as a whole. The first report was made in 1874, and is a remarkable piece of work, and from thence on we have had each

year a valuable addition to the story of woman's work and wage, the report, in 1884, on "The Working Girls of Boston" being in the same lines as the invaluable one from the United States Bureau of Labor on "Working Women in Large Cities." One by one various states have followed, but for the question of wages we must still turn to this report published in 1885.

As to the wage itself, it had increased, and its skilled workers at times received the same as men. The average wages of women in all trades for the entire United States was \$5.24 a week, the lowest average being \$4.51 for Louisville, where living is fairly cheap, and the highest, \$6.91, for San Francisco, where it is very dear. Taking the wages by states, Massachusetts gives the highest average, \$6.68, and New Jersey the lowest, \$5.00. This is for fairly skilled labor. For unskilled, the thousands of workers in sweating shops and tenement houses, the returns show an average of from forty to sixty cents a day for a day of from fourteen to sixteen hours.

The story of these wage-earners can have no place here, nor is there room for wage tables, which, indeed, belong to books of reference rather than to papers like ours. The wages of all women, it is plain to see, has followed the line of general evolution, and in the countries where woman has the highest place, has reached the greatest amount. England gives its women workers a wage of from three to ten shillings a week, a pound being counted as wealth. France offers many workers but a franc and a half a day, and twenty a week is supposed to mean comfortable living. Belgium, Holland and Italy are on much the same scale, Spain lagging behind at all points save the few manufacturing centers, and thus we have the average for countries known as civilized. For most it is little beyond subsistence, nor is this likely to alter in any immediate present. Bitter and hard as the fate of these unskilled workers seems and is, the student of social questions is compelled to admit that for the mass of women at work chiefly at the needle, it is all that is really earned.

The question has a thousand complications, social, economic and ethical. Through all, two things show clearly—the two points of light in a blackness as of the nether darkness; first, that a thorough industrial training would transform this army of incapables, untaught, unskilled, hopeless and helpless, mere tools of the sweater's greed, into capable earners, ready for organization and the power that organization brings; second, that the thought of justice slowly growing in the public mind, the sense of brotherhood and of the claim of each on all, must reconstruct present

thought, and in good time make the system of to-day seem like many another nightmare of cruelty and superstition in the past. A better day is nearing. God speed it, and may we be his happy workers in that speeding!

THE CHAIRMAN: I think the meeting has decided already that we will read the omitted reports in the printed report of the Federation; so that, as the time has now come for adjournment, the meeting will now stand adjourned. I hope to see you all on Friday morning at 11 o'clock in this hall.

The following reports, which there was not time to read at length, are here incorporated as a part of the proceedings of this meeting:

THE NEW CENTURY CLUB, OF WILMINGTON, DEL.

The New Century Club, of Wilmington, Delaware, was organized in 1889, and within three years the membership increased so rapidly that it became necessary to find larger quarters.

The subject of a club-house was agitated and at first met with much opposition. Naturally, the first question was: "How shall the money be obtained? and how far will the club at large support the undertaking?"

The outcome of this agitation was the application for a charter, which was granted in May, 1892.

Under the laws of Delaware, the par value of stock may be as low as one dollar per share. The stock was issued at five dollars, par value, women only being permitted to hold stock.

Fifteen thousand dollars was at first pledged by the members of the club, and of that amount not one woman failed to pay her subscription at the proper time.

By the persistent efforts of our building committee, the club-house was designed and completed by January 31, 1893, at which time it was formally opened.

The building, including the ground and furnishings, cost about thirty-eight thousand dollars. When the building was completed a mortgage of sixteen thousand dollars was placed on the property. This is our only indebtedness.

Directors were appointed by the stockholders and the same officers

governed both club and corporation. In 1895, however, this plan was abandoned, as the increased duties of the officers became too arduous.

At present, therefore, the work of the two branches is separate; the interests of both are combined in so far that all members of the club are required to be stockholders, and the directors of the corporation must be members of the club.

Fifteen directors are elected each year, that body in turn electing its own officers.

The routine work is managed by three standing committees of the board: rental, property and household; these committees look after the rentals, the repairs and improvements to the property and the housekeeping.

The officers of the corporation receive no remuneration, the janitor being the only paid assistant.

At the front of the club-house are two stores, which have been leased for five years. The club also pays an annual rental for the use of the building. These are our permanent sources of income. Besides this, the club-house is rented for church and charitable entertainments, lectures, amateur dramatics, and private social affairs.

The running expenses, including interest, taxes, etc., are about twenty-five hundred dollars per annum. This amount does not, however, include repairs.

The income from the stores meets the interest on the mortgage, but it is one of our dreams of the future that these rooms may be used as library and reading rooms for club members.

The treasurer's statement to the stockholders, at the annual meeting in 1895, showed a surplus of \$1,023.76.

As yet we have declared no dividends, but each year shows steady advance, in spite of the trying times.

The club-house is the most desirable place of entertainment in the city and, together with rentals and club work, is occupied most of the time.

The women of Wilmington have cause to be proud of their success, an undertaking which some of our brothers prophesied would be a failure; a prophecy, however, which they have most gracefully withdrawn. Women of other clubs have asked over and over again: "How did you do it?" Our only answer to such would be: "By hard work and unlimited persistence on the part of a few women who were determined to make the undertaking a success."

EDITH N. T. THOMAS.

THE WOMAN'S CLUB OF DECATUR, ILL.

ANNA W. LONGSTRETH, *Chairman Business Woman's Department*:

DEAR MADAM: In reply to a request from the Federation for information in regard to the financial management of clubs, it may be as well to state briefly the plan adopted by the Woman's Club of Decatur, Illinois.

This is a club of about two hundred and forty members, and consists of six divisions, each division with its own officers and pursuing independently its chosen line of work.

The annual dues are four dollars, payable quarterly in advance. Every member of the club is entitled to the privileges of all the divisions.

Each applicant for membership must pay the first quarter's dues within thirty days after her election, or her membership is forfeited, and her name can not be presented for one year.

A candidate admitted to the club after the beginning of a quarter, or a member resigning before the end of a quarter, is liable for the dues of that quarter.

Any member neglecting or refusing to pay her dues for one year, after due notification, is dropped from the roll, and can not be readmitted to membership until all back dues shall be satisfactorily adjusted.

At the beginning of every quarter, all necessary expenses having been paid, if there remains in the treasury a sum exceeding \$200, the \$200 is to be set aside as a reserve fund, and the remaining surplus may be given to the several divisions pro rata, at the discretion of the board of directors.

It is the duty of the treasurer to collect the money, and disburse it upon the order of the board of directors.

To facilitate collections a box has been placed upon the wall of the club-room, in which members can deposit their dues in sealed envelopes, indorsed with their names, and of which the treasurer alone is the custodian. A receipt is given by the treasurer for every dollar paid.

The system of bookkeeping in use is such that the financial standing of any member can be seen at once. An auditing committee, appointed by the president, examines and reports upon the books at the close of the fiscal year.

After a four years' test of this plan it is found to be quite satisfactory. If every member was obliged to pay all arrears, and in addition to that at least one-half of her yearly dues in advance at the beginning of the fiscal

year, and before she could be entitled to vote at the annual election, a great improvement would be scored.

It is also thought highly desirable that there should be a standing auditing committee to examine and report upon the books once every quarter.

It is not thought that anything new in regard to the financial interests of women in business or in the professions can be furnished by this club.

M. M. T. RANDALL.

CANTABRIGIA CLUB, OF CAMBRIDGE, MASS.

The admission fee is \$2.00, and the annual dues are \$3.00. Any member failing to pay at or before the first quarterly after the annual meeting, shall be deprived of a vote. If payment is not made before the next annual meeting, the name shall be dropped from the roll, unless, upon good reason being given, the board shall decide to excuse it.

Our class work is not included in the annual dues. This is distributed over eight sections, and though one or two of these are doing mutual work and requiring no fee, the rest have an instructor and charge a small sum. The music department is directed by a professional whose charge is \$3.00 for thirty lessons. Other sections have \$2.00 for twenty lessons.

GRACE S. RICE.

WOMEN'S EXCHANGE AND DEPOSITORY, PHILADELPHIA.

The "Depository and Philadelphia Exchange for Woman's Work," 118 South Twelfth street, is the outgrowth of two similar organizations for aiding women, viz.: "The Ladies' Repository," founded in 1833, and the "Philadelphia Exchange for Woman's Work," founded in 1888.

The object of these organizations was the same, to afford women a market for their handiwork; and a little over two years ago it was considered best for the interests of all, to combine; so a partnership was entered into, forming the business house which now exists. Any woman, living anywhere in the United States, may enter her work for sale; but all work entered must first pass the inspection of an examining committee of the managers to ascertain if it reach the standard required (which is a very high one), before it is placed on sale.

The organization is governed by an executive board of thirty-six mem-

bers, eighteen representing the Ladies' Depository and eighteen the Woman's Exchange. These are elected annually. The work is divided into three main departments, the art, the needle work and the domestic, each one under the care of a superintendent, who, with the assistants, carry on the daily work. Under the auspices of the domestic department a luncheon room is conducted, where, as far as possible, all articles furnished are made by consignors.

Each consignor pays two dollars yearly for her ticket and ten per cent commission is charged on the goods sold. Besides the single consignor's ticket, club tickets are sold for five dollars, enabling three consignors to use one ticket.

Each manager and subscriber pays five dollars annually and has one consignor's ticket for distribution. These are the only sources of income, apart from a chance donation, and it can be easily seen how closely the business is run and how small a margin there is for profit. Notwithstanding these hindrances, the necessity for such work has been clearly realized and the business has steadily grown, the last annual report showing receipts of nearly \$34,000 and no debts.

When the copartnership was formed, the methods of bookkeeping, etc., used by the exchange were considered better adapted for the purpose and were consequently adopted by the present organization. It may be interesting in this connection to give the total receipts of the seven years of exchange life, the last two representing, however, the copartnership.

Total receipts for first year	\$ 16,077 62
Total receipts for second year	24,724 10
Total receipts for third year	23,234 93
Total receipts for fourth year	22,733 15
Total receipts for fifth year	25,529 82
Total receipts for sixth year	30,501 47
Total receipts for seventh year	33,955 59
Total	<u>\$176,756 68</u>

Thus in the seven years of business over \$176,000 have been paid women for their work, in addition to the much greater amount paid by the Ladies' Depository since 1833. In no other way can such work be sold, women are obliged to work at home, stores will not sell on commission, hence it is obvious to the most prejudiced mind the absolute necessity for Women's Exchanges.

MRS. S. W. PETTIT.

THE FINANCIAL MANAGEMENT OF A WOMAN'S CLUB.

The Women's Literary Club, of Dayton, Ohio, is limited to one hundred and fifteen active members, who pay an annual fee of three dollars each, and ten associate members, who pay ten dollars each. The enrollment is made in April, and the fees become due immediately upon enrollment. Taking last year as a fair average, its income, as shown by the treasurer's report, was:

From membership fees	\$420 50
From sale of extra calendars at 10 cents each	4 40
From fines for tardiness at meetings (10 cents each)	6 10
From interest on invested funds	26 17
	<hr/>
	\$457 17

At the close of the year it had a surplus of \$785.57, which had been accumulated during the previous seven years. Of this \$436.24 is invested in a building association, and yielded income as above reported. The remainder was deposited in bank to the credit of the club.

The expenditures for the same time were:

For rent	\$150 00
For printing, calendars, etc.	42 00
Flowers for general and special meetings of the club	28 50
Assessment for Federated Clubs	4 55
Postage and sundries	5 00
Expense of open meetings, receptions, etc.	170 00
	<hr/>
	\$400 05

Leaving a surplus of annual income over expenditures of \$57.12

In other years there have been appropriations for the expenses of delegates to the meetings of the Federated Clubs, and expenditures for lectures, readings and addresses. These have occasionally been sources of revenue, but being always free to the members of the club, they have generally been a drain upon the treasury. A lecture by Dr. Rice, with receipts of \$115, gave a gain of 18.25, while a reading from Faust, by Dr. Riddle, was at a cost of some \$68 over the receipts.

The funds of the club are collected and held by the treasurer, who pays only such bills as are approved by the board of directors and signed by

the president. The accounts of the treasurer, when she makes her report, are audited by a committee appointed by the club.

Not having yet realized its hope to possess a building of its own, the club holds its meetings in the buildings of the Women's Christian Association. These buildings and grounds were secured to that organization through the munificence of the citizens of Dayton, at a cost of about seventy-five thousand dollars, and as they are under the care and management of women they may deserve a brief description in this paper.

The lot is one hundred and eighty feet front by about two hundred deep, and fronts upon one of the principal streets, not far from the business center of the city. There are two buildings, one of three stories, formerly used as a residence, and fronting upon the street, contains a small assembly room, offices, library, committee room, rooms for the Woman's Exchange and lunch departments, a "rest" room, and nine private apartments for rental. The other building lies in the rear and contains an auditorium of four hundred sittings, a large industrial school room and a spacious gymnasium, to which it is hoped to add a complete equipment of baths and a swimming school. The annual cost of running these buildings is:

Salary of General Secretary	\$1,000 00
Salary of Assistant Secretary	500 00
Salary of Janitors	600 00
Fuel	280 00
Lights	157 00
Supplies	118 00
Repairs and Improvements	369 00
Printing and stationery	154 00
Other expenses	332 00
	<hr/>
	\$3,510 00

The sources of revenue are:

From rents	\$850 00
Income from endowment fund (\$5,000)	350 00
Membership fees	1,225 00
Net profit of lunch room and Woman's Exchange	500 00
From bequests, donations and other sources	585 00
	<hr/>
	\$3,510 00

The endowment fund of \$5,000 was a bequest from Mr. Valentine Winters, a prominent and wealthy citizen who formerly resided in the building which the association now occupies. It is hoped to largely increase the amount of this fund in the future. The expenses of the lunch room and the Woman's Exchange are paid out of profits from sales besides those reported above. The salary of the director of the gymnasium is also met by fees from the patrons of that department. The management of the building is in charge of a committee of twelve ladies, appointed by the board of directors, the president being a member *ex officio*. This committee is divided into four subcommittees of three each, upon buildings and grounds, rentals, furnishing and repairs, reception and general charge of rooms.

The property and endowment funds of the association are in the hands of three men who are styled fiscal trustees, and are appointed, one by the Probate Court of the county, one by the Common Pleas Court and one by the association.

The following is offered as a suggestive outline for the general financial management of women's clubs :

Treatment of Subject.—Sources of revenue; care of funds; manner of disbursement; objects of expenditure.

Sources of Revenue.—Membership fees and fines; donations; profits from public entertainments; income from invested fund, rents or endowments.

Care and Disbursement of Funds.—Collected by treasurer or other designated officer; paid out by treasurer upon a proper voucher; system of accounts should be simple, full, accurate, uniform in method and continuous from year to year; invested fund, building or endowment held by special trustees.

Objects of Expenditure.—Rent of rooms; current supplies of stationery, postage, etc.; adornment of meeting place with flowers and tasteful surroundings; printing of calendars and programmes; open meetings, social entertainment, teas, banquets, etc.; lectures, addresses, concerts, etc.; publications, circulars, leaflets, pamphlets and periodicals; federation dues and expenses of delegates to annual meetings.

General Summary.—There should be business-like methods of securing, keeping and spending funds, which should be simple, complete, uniform and continuous.

Aim of Management should be—

1. To secure the benefits of the club to its members at the smallest possible cost to each individual.

2. To have sufficient funds at command to provide the amplest facilities for successful work.

3. To depend as far as possible upon the voluntary services of the members in carrying on the club work, rather than upon outside aid.

"Plain living and high thinking" is a good motto for a club as well as for an individual.

Mrs. LYDIA B. THRESHER.

LIEDERKRANZ HALL, FRIDAY, MAY 29, 1896.

Mrs. EDWARD LONGSTRETH, Chairman, Philadelphia.

The meeting was called to order by the chairman at 11:15 A. M.

THE CHAIRMAN: As the time steals rapidly away we had better come to order and begin the programme, which is quite full enough to consume all our time. We will have a series of short papers this morning on women in different branches of their work, both in trades and professions. I will ask Mrs. Perkins to take the chair while I read the opening paper, by Mrs. T. F. Halvey, of Philadelphia. The subject of this paper is

TO-DAY'S WOMAN.

"To-day's woman" needs no introduction at *my* hands, but the method chosen in the present instance for her "setting forth" possibly may. Specialization has become so much the order of our day it is fitting that our sisters' capabilities and achievements be preferably discussed from the standpoint of the specialist.

To the care of those who know from experience whereof they speak has been given this task of discussion from such special standpoints as art, authorship, business training, and others.

I have chosen the wider way of generalities because in the early stages of preparation I discovered that "ubiquitous" is the only adjective thoroughly descriptive of "to-day's woman," and, therefore, no amount of time and patience would suffice for her discussion unless we have recourse to generalization.

Statistics may seem somewhat sparse, so, perhaps, it is well to say here (principally for the benefit of the sex who accuse us of "taking ourselves too seriously") that the figures which can not lie are only held back, because it is desirable to make our talk as interesting as may be. Where necessary to substantiate a statement they shall be forthcoming.

While woman has come in these later days to an apparently fuller understanding of her gifts and capabilities, the knowledge but strengthens the olden virtues and directs their application for the greatest good of the greatest number. For her, indeed, pioneer tracks have multiplied and recognized paths broadened almost past recognition.

Taking literature as a starting point for our general survey, then, we realize that, while the woman author we have always had with us, our newspaper woman proper is comparatively new—extremely interesting, too; for journalism is *one* field where she enters into direct competition with men, and the vexed question is once more in order, whether for like work she receives like emolument. Because of desire for comparison the unerring figures may be considered admissible in this connection. So, who runs may read and who reads (or listens, rather) may later on make his own comparison.

In this, the day of syndicated funds and organized competition, large salaries are not exceptional most assuredly, yet few such are drawn by women. I have on my list one who commands \$100 per week, and is supposed, besides, to possess an interest in the great daily whose course she helps to guide. Two in the magazine world were credited within recent years with a yearly salary of \$5,000.

One woman editor at \$65 a week, four at \$50 a week, two at \$45 a week, two at \$40 a week, four at \$35 a week and a few able paragraphers and critics at \$25 a week are quoted. At \$20 there are several, and \$18 is considered a good weekly stipend for reporting, while very many women are found doing acceptable work for \$15 and \$10 per week. In New York, Chicago, Philadelphia and Boston, the great centers of newspaperdom, these given rates prevail. In other sections of the country, where women, able as they may be, confine their writing to social topics only, we find \$15 and \$10 the usual figure.

Now, as to comparative ability. In a recent magazine article on the subject showing much research, it is told that among those quoted at \$25 is one who, to the writer's own knowledge, made \$102 in one week, when space work was the rule on the newspaper with which she was con-

nected. Editorial chair and reportorial assignment are alike the property of to-day's woman.

The limitation of physical endurance would seem the only one known to her effort, and we have many existing records to prove that practically this does not exist for the journalistic enthusiast, or exists but to be overcome. We are all familiar with the story of Elizabeth Bisland starting to circumnavigate the globe, and Mary Krout hastening to a scene of expected conflict in a strange land without any more preparation than usually accorded a day's pleasure trip.


We know how Middy Morgan dominated the stock yards of New York and the stock reports of her day, and the feminine within us rejoices in the possession of that new and picturesque figure in journalism, "Miss Flyrod, of Maine," otherwise Miss Cornelia Crosby, who, besides furnishing breezy contributions to a number of sportsmen's journals, superintends fish exhibits, acts as guide for women tourists during the camping season, teaches delegations of college boys how to fish and shoot in the woods of Maine, and is agent for, and the only woman member of, the Maine Sportsmen's Fish and Game Association.

The latest available statistics (those of 1890) place the number of our women journalists at 888 against 35 for 1870, and we can not doubt that later years show even more marked increase.

The advertising field, however, which would seem peculiarly woman's province, has not been appropriated as one might expect. Five or six women in charge of the advertising of large firms with salaries ranging from \$1,200 to \$3,000 (the \$3,000 a solitary instance) have been located. Many, of course, combine the writing of advertisements with other literary occupations, but the masculine evidently occupies here the room at the top, one of the sterner sex being credited with a salary of \$12,000 in New York, and this in woman's familiar domain, the dry goods and fancy goods of her ancient history.

Turning from the mental realm to the manual, there is likewise no lack of statistics to prove the increasing industry of the sex. While the number of working males was 27 per cent greater in 1890 than in 1880, that of women workers had increased in these ten years 49 per cent.

They were years of prosperity in which women wished apparently to share, but it seems extremely likely that the succeeding ones, which bear down upon us like the lean kine of Joseph's dream, have augmented materially the number of wage earners, while painfully decreasing the



wages. Domestic service (such as it is) still leads in numbers. Manufacturing and mechanical industries of many sorts employ more than a million women.

As might be expected, varied conditions prevail here. One comes face to face with the woman fitter and designer whose knack of "finish" and "Frenchiiness" command equal stipend with the work of the college trained professional, but, of course, such are not numerous. It is safe to say, however, that all large establishments nowadays, catering in Dame Fashion's name to the demands of her votaries, give place on their pay roll ahead of most male employes to at least three or four women with ingenuity and executive ability. Twice under such conditions in New York a woman has headed the list of all. But further down the rank the old grievances prevail, little altered since Hood inwove them in the weird verse whose refrain the thoughtful still read between the lines of each alluring call to the bargain counter: "To be sold at less than cost of material." O, yes! and with the material must be counted in the human life ebbing away in unison with the

"Stitch! stitch! stitch!
In poverty, hunger and dirt,
When a woman sews with a double thread
A shroud as well as a shirt."

There are thousands who will never hear that undertone, but the thoughtful woman of to-day *has* heard, and her advance guard, the women factory inspectors, have already worked wonders in many quarters.

An almost feminine monopoly exists in the educational world, only exceeded by the complete possession of the boarding-house field. These are matters of every-day record, and I thought it would prove more interesting to tell of the unexpected places where we come face to face with to-day's woman and the new honors that blush thick around her.

A few places have been noted, too, where for some unexplained reason, she is conspicuous by her absence, while her presence is extremely desirable. The professional woman, author, artist, architect, actor, doctor, dentist, journalist, musician, nurse, preacher, secretary and lawyer, are much in evidence. The professional housekeeper is hard to find. In this country, as in England in a greater degree, the demand exceeds the supply. *There* it has become so pronounced that daughters of clergymen and others of like social status are now fitting themselves for this position instead of the hackneyed one of governess so long the ultimatum.

Strangely enough, progress there has always moved in different grooves from those of American choice, as pointed out by Sir Charles Cameron. Where our women choose law, medicine, chemistry, pharmacy and architecture, theirs have gone into geology, mineralogy, botany, zoology and the higher mathematics. Some of their magazines urge the adoption of the American system, and perhaps a trial of the doctrine of reciprocity here might not be amiss.

Flower-raising, vacant lot farming and landscape gardening in the vicinity of our great centers, and farming proper with its varied accompaniments of dairying, bee culture, and fruit-raising, would appear pre-eminently suited to the nature which has always found comfort in the "green things growing." It is suggested that woman has been frightened from this sphere of labor by visions of the unromantic spade and hoe. Unromantic they may be to wield, but not unhealthful, as are the implements of many occupations and some so-called amusements. Not foreign to feminine hold, either, for in Europe they are and have been usual as the modern needle and distaff of "ye olden time;" whole communities of women are there supporting even educational institutions by their farming skill. Gardening at all events implies no great drudgery or muscular strain, and in landscape gardening no manual labor whatever is required, only the cultivation of that perception of the beautiful innate in woman-kind. Nor is there any scarcity of pioneers with experiences encouraging and suggestive.

California boasts apricot ranches and English walnut ranches managed by women; Minnesota a woman school of agriculture, and Colorado's dairy commissioner of the state is a woman of New England birth, one of whose qualifications lay in her ability to make with her own hands two hundred pounds of butter a month, besides giving personal attention to a hay ranch of one hundred and sixty acres and the necessities of one thousand chickens.

Now this is somewhat of a digression from the original intention of recounting the devious ways trod by the progressive sisterhood. One hardly expects to find much of political preferment in their gift, yet so it is. Here are a few political appointments catalogued for ready reference:

Enrollment Clerk of Alabama Senate; Director of Buffalo's Street Cleaning Bureau; Private Secretary to Governor of Wyoming; Census Enumerators in Boston and Springfield; Chief of the Department of Government Documents and Files at Washington; Sheriff of Greene County, Missouri; County Superintendent of Public Instruction in Kansas; Garbage Con-

tractor of Denver (her bid was less than that of men contractors and the work more cleanly done) ; Superintendent of a Woman's Reformatory in Massachusetts; Matron of New York State Institution for Women, a prison officered by women ; Head of the Fire Department in Kansas City ; Collectors of Taxes in Brooklyn ; School Inspector in New York City.

And there are numbers of others, even the mayoralty of some western towns, and quite recently entree into the jurors' box. The position of private secretary to Mr. Roosevelt, of New York reform fame, is held by a girl of twenty. The latest announcement of this kind is an appointment in the war department of one of our commonwealths, a St. Louis lady having been commissioned to the office of captain-general of the commonwealth of Missouri. No wonder that the "Gentlewoman" invites discussion in its columns of the propriety of conferring knighthood and titular distinction on women. In justice I am bound to say that this encouraging picture has a reverse side, that is, the old question of unequal wages for equal work is involved here.

Miss McIntyre asserts that reform in this particular needs to be inaugurated by the government, which we all like to regard as the upholder of equal rights. The government, she declares, sets the example of unequal compensation, and many cases are cited which are not exactly what one looks for from kindly Uncle Sam.

I recall, too, that with the news of the appointment of Mr. Roosevelt's secretary, before referred to, was coupled the information that she took the place of two men, her salary being \$1,700 a year, thus saving the city \$1,200 yearly.

"I have always thought," remarked a bright woman, "that were I forced to earn a living I should *think out* something entirely unique and thus insure success." Well ! I can not agree with her as to the advisability or certainty of this plan. The unique occupation must be the outcome of the unique opportunity, and the element of chance enters too much into the venture to make it often desirable. However, they are decidedly numerous.

Charles Dickens is credited with having been the last man interested in discovering curious callings. Were he living to-day he would find his "discoveries" right at hand. We have a woman commander of a passenger steamboat in Vermont, and three or four women captains of freight boats, not to mention Mrs. Carnegie's success as yacht woman and yacht club woman.

Pennsylvania boasts a small coal mine operated entirely by four girls, under the direction of their father, its owner, and the fair Californian who cleared \$25,000 lately as a mining prospector is not by any means a surprise. Boston's newest woman is a railroad contractor, employing only women in her office work. A Western girl is manager of a well-known orchestra company. Women have long since invaded theatrical management. One holds the Pennsylvania agency for a large insurance company. We have marble polishers, blacksmiths, practical plumbers, among whom was once numbered the dean of a great university. We have the woman who makes anatomical drawings for physicians and surgeons; the woman marketer, and even the woman sexton and embalmer. A "room clerk" in a Colorado Springs hotel; a superintendent of weddings, and (in London) an auctioneer, are new departures. The drawing-room entertainer appears to have reached us, as many acceptable novelties have, via Japan, for there, we are told, many women earn a competence by entertaining other women. With the national aptitude for "bettering instruction," she has been reinforced here by the entertainer for *juveniles only*—one who studies to supply the social needs of the little folks on such important occasions as the birthday merry-making and holiday frolic.

I think the most *Dickensian* occupation of all is the professional "finder" who patrols the shopping districts of a large city with an eye to "finds," which she afterward advertises or returns in answer to advertisements. With her I class the enterprising Westerner who acts as professional companion for women left temporarily alone in their homes, her rates being "\$5.00 a week and board."

The detective, the commission merchant and the woman banker have been with us sufficiently long to become comfortably acquainted with; the feminine inventor and patentee we could wish to see more of. The number of the latter has increased to two hundred and eighty a year, but very few of their patents were for entirely new creations. The Philadelphian who originated the method of coast protection by invisible jetties, calling her system the "Natural Method of Beach Building," is the most interesting of recent patentees; and a public school teacher of Washington, who has patented a "*gong* and *signal chair*," interests for the reason that she is said to be the first colored woman to apply for and obtain any patent. Of achievements there is apparently no end. Whether scaling the material barriers of the "Matterhorn," as did Miss Annie Peck, or essaying the equally difficult, if impalpable, ones of custom and prejudice, to-day's woman is successful.

Best of all it is to know that much of her effort tends to the betterment of humanity in general, and that for a certainty we can say :

" Rare is, in truth, a deed of worth
Without a woman in it."

Educational and municipal machinery runs better for her touch, as is evidenced in the cities where she has come to influence the school board and inaugurate her health-protective crusade. The experimental police matron of five years since has been supplemented in New York City alone by nineteen others, and there is a call for the immediate appointment of eight more. As one municipality's acknowledgment of the power of "moral suasion" exercised by the unselfish sex this is significant. Perhaps the influence of womanly unselfishness was never better exemplified than in the help given by one woman to the Philadelphia movement for the multiplication of open squares for the use of the very poor. This "unknown" wrote concise, intelligent letters, attracting the attention of the committee. She posted "them on material points as to location and facilities, and aided in many ways." Her letters ceased soon after the project had gotten fairly under way and one committee member started out to establish her identity — a very poor widow supporting herself by laundry work, and learning from hard experience what poor people suffer in poor neighborhoods. Such was her life history, and it had closed before the searcher came upon his errand of inquiry. She had gone unheralded over to the great majority, but the memory of her unselfishness remains green as the memorial trees planted through her efforts. Of such mold and metal is "to-day's woman," triumphing over environment, rich, as of old, in fidelity and sympathy and rejoicing in the new strength, born of the new confidence in her own possibilities. Who shall say that she has not proven with her title her complete preparedness for such rights as these?

" The right of the lady birch to grow, to grow as the Lord shall please,
By never a sturdy oak rebuked, denied nor sun nor breeze,
For all its pliant slenderness, kin to the stronger trees.

" The right to a life of her own, not merely a casual bit
Of somebody else's life, flung out, that, taking hold of it,
She might stand as a cipher does after a numeral writ.

" The right, the best and sweetest! to stand all undismayed
Where'er sorrow or want or sin call for a woman's aid,
With none to cavil or question, by never a look gainsaid."

T. F. HALVEY.

THE CHAIRMAN: We shall not be able to afford much time for discussion of these papers this morning, and will proceed at once with the next paper. The writers of many of these papers could not be present, unfortunately, so we shall have to depend upon their friends to represent them. The next paper will be on art, written by Miss Emily Sartain, of Philadelphia, who has achieved almost national fame in her line of work. The paper will be read by Miss Margaret Gibson.

WOMEN IN BUSINESS — ART.

Keen and broad intelligence has never been lacking in American women and we must therefore seek an outside cause working as an active factor to account for the large number of women now successfully pursuing prosperous careers in the various branches of art and applied art. Our subject includes less of what is called high art, perhaps, than of its application in various ways to popular needs or to different branches of manufacture, which turns it into a more marketable commodity and brings it into touch with a more steady flow of business demand. The lofty apex is, however, as essential as the broad-spread base, and it is with pleasure that we note Mary Cassatt ranking with the founders of impressionism in France, Rosina Emmett and Dora Wheeler Keith leading as imaginative artists, and Cecilia Beaux recognized on both sides of the Atlantic as one of the few fine portrait painters of the world.

Painting and sculpture have always included respected talents among its women votaries. But in their sister art, architecture, the development has been very recent — though golden opportunity at Chicago, Atlanta and Philadelphia swiftly placed Sophia G. Hayden, Elsie Mercur and Minerva Parker Nichols in prominence before the world. Her close allies, working for her enrichment, the arts of stained-glass and mural decoration, count many brilliant workers, not only as distinguished employes to whom such firms as the Tiffany Company owe the success of some of their finest windows, but also as heads of large stained-glass works directed by women, like Ella Condie Lamb and Fanny Sweeny, with both executive and artistic ability. The mural decoration may owe its beauty to the exquisite skill and charming color of Katharine Greatare or Amanda Sewell, while many humbler women professionals are competent and ready

to oversee the tasteful furnishings, and to design the upholstery and furniture, using our world-famous Rookwood pottery to add a rich glow of color to the harmonious effect of the whole.

Etching, in its creative phase of autograph work, is original art equally with painting and sculpture, but through its capacity for multiplication and its popular appeal it is also legitimately a business. Another style of engraving on metal, mezzotints, has only one woman representative on either side of the Atlantic. But in the art of etching can be traced most clearly and directly the working of the potent active agency which is responsible for this sudden stimulation and growth. Blanche Dillaye, the talented etcher, in her address at the Woman's Building of the Chicago Fair, showed that the remarkable coterie of women etchers, who, as distinguished members of the English and American painter-etchers' societies, reflect honor upon us all, received their first impulse and gained command of the subtle resources of their art from the generously proffered instruction of Stephen Parrish; while Mary Nimmo Moran, who has been held pre-eminent among them, worked under the guidance of her husband, and soon became his peer.

It is here evident that as soon as exceptional opportunities for artistic training were presented, astonishing results immediately followed. We find, too, that the recent development of capable and successful architects coincides with the opening to women of the classes in the Massachusetts School of Technology.

We can not doubt that in all the branches of art and applied art, where skilled women have lately established themselves so successfully, the fundamental cause of this remarkable growth is the perfecting of our numerous good schools of art. They are now within the reach of every one, schools well provided with materials for study, taught by men and women of advanced artistic thought, thoroughly trained in observation and execution by the finest masters at home and abroad.

Many of the well-drilled art students turned out by these schools are forced to seek a field of work in which their acquirements will bring them an early pecuniary return, and it is there that our artistic industries respond to the progressing art movement. Magazine illustration belongs to the same class with autograph etching. It is a phase of pure art, limited in its expression to a black and white medium, but it is closely in touch with business demand. A bountiful productiveness is stimulated by the large increase in the publications which use illustrations. The art of

wood engraving was lately overtaxed in its effort to suffice for the call to reproduce these drawings, and Caroline A. Powell and Edith Cooper rose to the top of their profession under these happy conditions. But this great interpretive art is temporarily overshadowed by the many photographic processes of reproduction, whose cheapness has fostered the multiplication of illustrations in all periodicals. Many women are prospering in this lucrative career, and we recall at once the prolific artists, Mary Hallock Foote and Alice Barber Stephens, whose fine work in our leading magazines fixes the high-water mark of attainment.

In newspaper illustration the facile technique of pen and ink has given outlet to the inventive energy of innumerable clever draughtswomen, who contribute to the journals of every town and village, while our book stalls and boardings are enlivened by the well-paid-for posters of Ethel Reed and other imaginative artists who revel in the purely decorative qualities of vivid color and graceful line, and our book-shops are also adorned by the exquisitely tasteful book-covers designed by Alice Morse and Margaret Armstrong.

In all these ways of adapting artistic skill to some special form of commercial demand the technique is simple and of easy acquirement. Far otherwise is it in the industrial arts proper, where the technical methods are of prime importance and practical problems must be solved. The requirements of the loom and of the machinery for stamping and printing, the chemistry of the potter's glazes and mineral colors, and all processes of rendering, must be thoroughly understood and the cost of production be studied, in order to insure the best artistic effect with the smallest outlay. As writes one of our conspicuous women designers, Florence Einstein, in a popular "Woman's Edition": "In printed goods the colors must be few to require few rollers or blocks, and contours and shadings must avoid unnecessary cuttings, which would waste the high-priced time of the block cutter. In woven materials, the designer must know the position of every thread of warp and woof, both upon the surface and beneath, and must thoroughly learn the code of seeming hieroglyphs by which he interprets to the ingrain carpet weaver the effect he intends."

In Brussels carpet he is limited in the planting of his colors by the number of frames—three, four, five or six—and so forth, the limitations and difficulties and requirements changing with each and every branch of manufacture. Our practical schools of design are drilling students to the mastery of these technicalities as well as in artistic inventive skill, and in

all our great manufacturing centers we see women earning comfortable livelihoods as salaried designers in mills, or working in offices of their own, with numerous manufacturers as their customers.

In this as well as in other branches of applied art, there is the business advantage of close connection with a commercial demand. The consumption of their wares is constant, because each season must bring forth a fresh stock of novelties.

Prices being sustained by urgent necessity for a supply, talented women of trained inventive skill can depend upon an income which will afford luxuries as well as comforts. Even in the obscure profession of coloring lantern slides, a Bostonian who has received orders to paint three slides from pictures in the Berliu Museum, will receive sufficient compensation for that small commission to cover all her traveling and living expenses from the time she leaves her home till she returns from her trans-Atlantic journey.

The earnings of painters and sculptors, while at times much larger than those of artistic craftsmen, are often more fluctuating. The most business-like branch of those arts, with a steadier demand for work, is portrait painting, in which talent, regardless of sex, commands high prices. A Chicago girl, who is now painting on ivory the portraits of English duchesses, received a thousand dollars apiece for her miniatures even of untitled Americans. But in every art, commercial or unapplied, the prizes both of fame and of pecuniary success are carried off by trained talent, backed by individuality and by hard work; and the alert, yet contented, aspect of the many thronging business women in our communities is the best guarantee of the business ability and success and of the energetic, thorough character of our American women.

EMILY SARTAIN,

Principal of the Philadelphia School of Design for Women.

THE CHAIRMAN: Naturally following the paper on art just read, we will have a few words from Miss Anna Markley, who is a practical engraver. She will talk to you a few minutes on that subject.

WOMEN AS ENGRAVERS.

I am placed on the list to give five minutes from a business experience of many years. Those five minutes will suffice to tell you of the *rise* and

fall of a division of the vast empire of the practical arts, the art of *wood engraving*. I use the term "*fall*" in the sense of *commercial decline*, since commercial demand is the end to which all practical work tends; genius may scout it, art deny it and life bewail it, yet it is the *end* that shapes all *skilled endeavor*.

For all practical purposes wood engraving first appeared in the industrial arena early in the fifteenth century, when crude and interesting blocks were made for the crude printing processes of the time. Through the centuries since it has advanced under varying conditions of skill and varying demands from the art and the commercial worlds. Its peculiar adaptation to the requirements of the printing press and its facility in filling the business need for illustration gave it a tremendous scope for commercial uses, to which it has catered in a marked degree for the past half century. But the story the march of progress tells of the displacement of the old for the new is an oft-told story in matters of head and hand.

The texture and art conceptions of the rare tapestries from the inspired fingers of a bygone day are *now* a joy only to the collector, while acres and acres of factories with thousands of steam looms make the textures that the *people buy*. The illuminated missals of the devotees of cell and cloister are under glass and key, amid collections where scholars and art lovers only linger. The draughtsman, the camera and the etching acid do the work that is *paid for* to-day. The same draughtsman and camera and acid, with the deft finisher of metal plates, have elbowed the wood engraver out of the way. Speed and diminished cost are the death-knell of the tedious and expensive work of the little tool in the soft-toned boxwood block, yielded by the forests of the orient after centuries of growth. Varied processes invented by science and utilized by art are speedily supplying the needs the wood engraver once alone could fill, and we have re-enacted the pathos of the workman whose skill and knowledge are becoming useless, whose occupation is going.

Less than twenty years ago the wide and lucrative scope of this business offered a broad field for women. Its lightness and delicacy, its close relation to art and artists, its equal pay for equal work—work that was paid for on its merits—were attractive conditions. Woman entered the field with varying results. Woman yearns for the artistic and the beautiful, and she was strongly attracted by the picturesque work of the engraver. A few reached success, but a majority dropped out of the race, finding it difficult to gain a foothold of vantage. Few chose the mechanical or com-

mercial line of work; here her stay was less permanent than in picturesque work. Mathematical accuracy, mechanical detail—materialism—are the prevailing qualities in fashioning from a block of wood, with a little steel graver, a "speaking portrait" of a steam engine or a dynamo, so true that the machinist sees in it his machine and believes it will materially aid in the sale. Engravers for work of this character did not recruit largely from among women, mainly, I think, because of her lack of opportunity to get the proper training.

While this lack of opportunity may have served her well, in that it has saved her from going down with the fall of the art, it serves me well in affording me the "moral" that we sometimes tack on to dull stories—that the lack of facility to receive complete and efficient training in the manual trades is the greatest obstacle to-day to the equal opportunity of woman to earn her share of the revenues derived from all skilled labor.

It is not sufficient to say that all the professions and three-fourths (?) of the trades are open to woman. Woman must not be content until every avenue to skilled and lucrative employment is open to and occupied by competent women, fitly trained.

The problem now to be solved is, How is woman to receive this training—the training of the skilled artisan, the training in the mechanical trades? Let her enter these lines of labor and she will relieve the plethora in those directions that are now overcrowded and underpaid.

We want the "Manual Training School for Women," where the ideas of the mission of woman's hands are beyond "millinery," where *tools* and *wood* and *iron* enter an area whose ever widening boundaries have dissolved the dogma of an inscribed "sphere" for woman.

Is it not the "sphere" of wise and far-reaching influences of this powerful and magnificent organization of women to see to it that the "Manual Training School for Women" shall be an established fact?

ANNA HUDSON MARKLEY.

THE CHAIRMAN: We will go from Art, in the East, to Agriculture, in the West. We will hear from Mrs. Strong, of Whittier, California, through her friend, Mrs. Cooper, of the same state.

AGRICULTURE OR HORTICULTURE FOR WOMEN IN CALIFORNIA.

In writing upon agriculture or horticulture for women in California, it must be borne in mind that the demands and requirements of the pro-

fession are the same for women and men, but there is an exceptional combination of circumstances in our state that not only invites the special attention of women, but a promise of sure reward to those who faithfully and intelligently pursue this calling. Since women "must work as well as weep," how can they work and preserve untarnished those qualities of the gentlewoman so dear to all hearts? Empty-handed yet, but to the woman of fortune or competency there is no place where honesty of purpose and action is so absolutely the rule as in dealing directly with nature, and no ranks promise surer success.

Our soil? None richer. Our climate? None nearer perfection. Our products? Those of the whole earth. The apples of the north and the golden apples of the Hesperides grow side by side, yielding their abundance. The vine and fig tree, the olive, peach, pear, quince, pomegranate and pampas, lemon and lime, persimmon, cherry and guava, blackberry, strawberry and all small fruits, oranges, corn and barley, popcorn and wheat, pumpkins and clover, walnuts, almonds, chestnut, pecan and loquat, elm, oak, locust, eucalyptus, palm and date palm, camphor trees banana and maple—all grow in our kindly soil and under our southern sun.

Every month in the year there are strawberries in our market, while other fruits follow each other, completing the cycle of fresh fruit and vegetables winter and summer, spring and autumn. Our gardens are always green, our door-yards full of bloom, vines and shrubs extending into and overstepping their usual bounds and defying habits of growth; shrubs become vines and often trees. Heliotrope grows to the second story windows. Hedges of geraniums that almost startle with magnificence of color and luxuriant growth, hedges of La France and other choice roses are a common sight. Acres of callas and exotics are the flowering shrubs of the wayside.

There is but one California and but one Southern California. The coast line of 800 miles, its mountains and valleys, give every climate and condition of the known world. But of Southern California I especially write. It is here in the San Gabriel Valley, on my ranch, that on a recent Christmas Day we counted thirteen varieties of fresh fruit and fifteen varieties of flowers for the day's festivities, while the Christmas-tree was a lemon tree, with blossoms and fruit hanging from the branches. "San Gabriel" may be said to here guard the eastern and also the western gate of the paradise that stretches out to the sea and the setting sun.

Horticulture is a favorite profession for gentlemen; why not for gentle-

women? The plowing and rougher work can be done by men employed for that purpose. Where trees are planted at long distances, like the walnut tree, for example, small crops of vegetables, etc., can be planted in the rows, or flowers, and made to pay the expense of carrying the trees to bearing. Poultry also will assist in the expense, if it is necessary to do so. The general business of selecting trees, studying soils and fertilizers, varieties of products suited to different soils, are all necessary branches that are suited to women. Also drying and preserving fruit for market and selling the same.

Horticulture, strictly speaking, is included in agriculture, and floriculture is called "decorative horticulture," but broadly, we understand, agriculture refers to cereals, horticulture to fruits, and floriculture to flowers.

There are a few women engaged in agriculture who continue successfully their husband's business of farming; more are profitably engaged in horticulture, and some are devoting time to floriculture and raising bulbs and seeds. A few have become professionals. Budding and grafting and nursery business also are specially suited to those who are endowed by nature with wisdom and skill in the management of the *human nursery*.

Our lessons from the first garden are usually ethical, but is there not a practical lesson from the fact that, when Eve was created to assist Adam, his one business in life was to keep and dress the garden of trees planted by the Lord. Our first mother was thus an horticulturist. But I must claim neither she nor Adam were of the best sort, for they did not *plant the trees*. This is the weakness of the business and the cause of so many failures. If one plants a tree it is then almost a part of himself, so intense is the interest in its growth and development. Now, had Eve been given a bit of ground for a nursery, her lessons of wisdom would have been so well learned that there would have been small opportunity for a talking serpent to get her attention to a purely theoretical view of wisdom. The wonderful and fascinating processes of nature, the mystery of life—"except a seed fall into the ground and die, it can not spring up into life"—the development of fruit and flower, would have given perfect satisfaction even to that first woman's inquiring and hungry mind. Then, too, there was irrigation in that Garden of Eden: "Three rivers to water the Garden." Just what we do now. Not the Euphrates, but the San Gabriel, waters my land in Southern California, where the San Gabriel Valley, irrigated by its river, rivals the richest valleys of the Palestine of the past (so travelers say).

Civilization is higher where irrigation obtains than in localities where dependence is placed on rainfall. Not that the rain should be depreciated that "falls upon the just and the unjust," but one who is *just* to himself and his opportunities will impound the wealth of water that falls in its season, will convert grain fields into orchards, will draw from the reservoirs in the mountains just when the water is needed and thereby convert the products of the grain land into food that is both meat and bread and raise humanity in the scale of existence and render possible a population of millions of industrious people where now there are not even hundreds.

The man who plants his grain and sits with folded hands for nature to do all the rest is not master of the forces of nature or of himself. The exact requirements of irrigation encourage thought, effort, skill, exactness and an understanding of every step in the growth of products.

Our lands are thought to be held too high as to values. The established law is to compare things that are alike. To compare Southern California lands with grain lands is unfair. They must be compared with the lands in the south of Europe that produce like crops of oranges and lemons, etc. Land is worth what it will produce. Eighty dollars per acre will be interest on \$1,000 valuation per acre. Our lands bring from \$200 to \$350 per acre. What is the land worth? Yet our lands are not held at so high a price as the Mediterranean lands, \$1,500 to \$3,000 per acre.

There is large opportunity for the cultivation of roses and other flowers for perfumery, for seed and bulb growing on a large scale. We have great need of training schools for instructing girls and women in the horticulture and floriculture professions, in every way suited to them, and not competing with men. The lemon industry especially is calling for skilled workwomen with delicate touch and understanding heads. We have too much unskilled labor. There is a grand opening for syndicates of women of means to acquire land and establish training schools on these lines. The children of our state, and their mothers in the homes, need skill—the same lack here as in other parts of the United States. They need the opportunity to learn skillfully to do the work our country demands of them. No nobler work is calling for help to-day than the horticultural interests of California. Profit and philanthropy rarely go hand in hand. A golden harvest awaits those who will engage herein. Most generous Mother Earth responds to the demands of her children. Demeter and Pomona are ready with crowns for their votaries, while Nature, from her heart of hearts, will give of herself if you serve her well. Many ladies

in our state who came seeking health have found it in the outdoor life devoted to flowers and seeds and fruit. We do not claim that California is the spot of the lost Paradise.

Adam, an agriculturist, toiling and tilling the ground (cursed for his sake), seems a long way yet from Paradise, when we consider what a small portion of grain is converted into bread and what a large portion into an instrument of evil;* while Eve, cultivating flowers and fruit, for which she was created, nurturing and nursing, and tending and dressing her gardens in California, is nearer regaining Eden, nearer the ideal, nearer perpetual plant life, nearer the perfected cycle of existence, than in any other spot on earth.

HARRIET W. R. STRONG.

Ranchito del Fuerte, San Gabriel Valley, California.

THE CHAIRMAN: We will change our location now, and from the West we will come East, and we will hear from Dr. Marble, of Washington, through her friend, Mrs. Blount, who will read her paper on "Women in Medicine."

WOMEN IN MEDICINE.

(FROM A BUSINESS STANDPOINT.)

In order to form any just estimate of the business ability or standing of the American medical woman it is essential to remember that the first graduate in medicine, Elizabeth Blackwell, received her diploma in 1849, only forty-seven years ago.

Slowly and with trembling footsteps other women followed her example until, in the face of the bitterest opposition and subjected to the most humiliating injustice and insult, she has slowly but surely gained for herself an honorable foothold and can claim a business standing.

Elizabeth and Emily Blackwell studied medicine for business purposes. They were left by the death of their father to support a large family, and they resolved to enter a new and hitherto untrodden field. To-day the financial success which they have attained bears testimony not only to their indomitable courage and perseverance but to their business capabilities.

It required no small amount of business ability for women to establish

* It costs the United States about \$400,000,000 for bread per year. It costs the United States about \$900,000,000 for liquor, chiefly made of breadstuffs.

hospitals for women in those days, but as early as 1854 the New York Infirmary was established. This was followed by the Woman's Hospital at Philadelphia in 1862, the New England Hospital in 1863, the Woman's Hospital at Chicago in 1865, the Pacific Dispensary and Hospital at San Francisco in 1875, the Northwestern Hospital at Minneapolis in 1882, the Maternity Hospital in the same city in 1885, and many others during the past ten years.

Medical Colleges for women have also been established by women in the face of the most cruel opposition. The first attempt was made by Ann Preston, a Quaker lady living in Philadelphia, in 1850. Some idea of the obstacles which men placed in the way of women who desired to obtain a medical education may be gained from the fact that Elizabeth Blackwell applied to twelve colleges before gaining admission, and when at length women established a school of their own, the Philadelphia County Medical Society passed articles of excommunication against every physician who should teach in or graduate from this school or consult with any of its teachers or graduates.

In spite of this decree, its graduates multiplied and rapidly secured medical practice to the extent of at least \$1,000 a year, which was a goodly income in those days. Now we have nine colleges devoted exclusively to women, and about one hundred and fifty where women are admitted with men. Of three hundred and ninety active women physicians interviewed, seventy-seven supported themselves *from the beginning*, thirty-four in less than *one year*, fifty-seven after the first year, thirty-four in two years, fourteen in three years, and ten in various periods over three years. Of this number thirty-two per cent had one or *more* persons partially or wholly dependent upon them for support.

After consulting the United States Bureau of Education, the congressional library and the Army and Navy medical library, I have been unable to get any statistics regarding the income of women physicians later than 1881, but it is fair to suppose that their income has increased in ratio to their popularity.

During 1881 Dr. Bodly wrote seventy-six women physicians, with the following results: Average income, \$3,000; ten earned \$4,000 annually; five between \$4,000 and \$5,000; three between \$5,000 and \$15,000, and four between \$15,000 and \$20,000. Of one hundred and thirty-eight women interviewed by Dr. Pope, only eleven had failed to become self-supporting after two years' practice, while two had *each* brought up and educated twelve children.

As business success is largely dependent upon good health, the following statistics are interesting:

Of one hundred and thirty physicians interviewed, who have practiced less than five years, seventy-six report their health good; fifty-one report their health improved; three report their health not good.

Of thirty-eight who have practiced fifteen years, twenty-five report their health good; twelve report their health improved; one reports her health not good.

Of fourteen who have practiced from fifteen to twenty years, thirteen report their health good; one reports her health improved.

Of twenty-three who have practiced over twenty years, fifteen report their health good; seven report their health improved; one reports her health not good.

Of the thirteen who report their health "not good" only four ascribe their illness to their practice. This uniform good health is doubtless due to the following causes: women seldom commence the practice of medicine until they are well matured, twenty-nine years being given as an average, while their outdoor life and constant activity, together with an absorbing interest outside of themselves, tends largely toward this much-desired end.

Last, but not least, women physicians are proving their ability by adding to their income, as do men, in various ways. They are writing medical books, from which a handsome revenue is received, many of which are used as text-books. They are drawing good salaries as examining physicians in "schools of physical culture," as pension examiners, as medical examiners for life insurance companies, and in numerous other legitimate channels, and without fear of dispute we may say, in the list of successful business women of to-day you will find in large letters the name of the woman physician.

ELLA M. S. MARBLE, M. D.,

State Chairman Correspondence for District of Columbia.

MRS. BLOUNT: I wish to add that this lady, who is a friend of mine, applied to the Medical College of the Columbian University in Washington to be admitted. They at that time had, and had had for ten years, women who were received on the same terms as men in the medical department, but they finally decided that they would receive no more women to study medicine after those who were

already in were graduated. The matter was taken up and an appeal made to all of the large clubs of the Federation. We went around and secured a petition, signed with over two hundred names, protesting against the closing of the doors of the medical department of the university to women. But it did not have the desired effect, although it did have a good deal of effect, I might say, to delay or put us back, because the National University, where Mrs. Marble studied, which had always had its doors opened, now wished to close its doors also. Their charter compels them to give the same advantages to women that they do to men. So an appeal was had to Congress, and it passed the Senate and was favorably reported in the House before we knew it, and we women immediately went to work and explained to the members about it, and it was withdrawn. It passed the House and was favorably reported in the Senate, and the Senate committee withdrew it, and they have not received their other charter, and are still obliged to receive women in the medical department.

THE CHAIRMAN: We will have a few words on the same subject from Mrs. Blankenburg, of Philadelphia, whose mother is one of our successful physicians.

MRS. BLANKENBURG: As the paper that I am about to present to you covers part of the ground covered by the preceding paper, I would like to give one or two reminiscences. My memory goes back not quite half a century, but I well remember when the first physician graduated in Philadelphia, from the first woman's medical college then known in the United States. There were eight candidates for graduation. They appeared upon the stage to receive their degrees with policemen at the rear to keep the mob of male students from preventing the exercises from going on. These women all graduated, and among them were Dr. Ann Preston and Dr. Hannah Longshore. Ann Preston being a person of frail health, turned her attention to literary work and to lecturing, while Dr. Longshore entered into general

practice and for over forty years has been a successful physician. During all this period I remember only two cases of illness, when she was too ill to go on with her work. She has been able to attend to as many patients outside and inside, that is, office patients, as the majority of men. She is a living example of what a woman can do, both from a physical and from a financial point of view. These statistics that I have here are presented by one of the graduates of the Woman's Medical College of Philadelphia.

WOMEN'S MEDICAL ALUMNÆ.

Some statistics, in regard to the success of women in medicine were collected at the time of the Columbian Exposition, but these have not yet been published, and are not available for reference.

In 1881 Prof. Rachel L. Bodley, in her valedictory address to the graduating class of the Woman's Medical College of Pennsylvania, gave some interesting statistics in regard to the two hundred and seventy-six women who, in twenty-nine years, had graduated from the college. Printed questions were sent to all the alumnæ. The query in regard to the monetary value of their practice was answered by seventy-six women. Of these, twenty-four, or over thirty-one per cent, reported an income between one and two thousand dollars; twenty (over twenty-five per cent) between two and three thousand dollars; ten (over thirteen per cent) between three and four thousand dollars; five (over six per cent) between four and five thousand dollars; four gave sums between fifteen and twenty thousand dollars per year. The larger sums, of course, being from the older and well-established practitioners.

It is impossible to make any accurate statement in regard to the professional income of medical practitioners, either men or women, partly for the reason that the busy, irregular life led by physicians, seems to preclude accurate bookkeeping.

While I have no actual statistics to support the opinion, from personal observation and inquiry I should estimate the percentage of women physicians earning from three to four thousand dollars per year as much larger than given above. And it is fair to assume, in the fifteen years since these returns were made, that there are more women well established in practice, and hence more enjoying larger incomes. And even Dr. Bodley's

statistics seem to show that the practice of medicine yields a larger income than most business women can earn in other ways—certainly better than that of the average woman teacher, or even college professor. And a woman physician can ask and receive the same fee that her brother would for a similar service, there being no discrimination against her sex in the matter of compensation, though, of course, there is yet much prejudice against women entering the practice of medicine at all; but this, too, has been largely overcome, particularly in the larger cities.

It must, however, be remembered that the expenses of the doctor are high, and this is an offset to the larger income. The loss from "bad bills" is also larger. Probably no other class of men or women do as much hard labor for which they never receive, and many times never expect to receive, any pecuniary compensation. But the recompense is assured in the absorbing interest of the work, as well as in the consciousness of doing something to ameliorate human suffering. The woman who is fairly launched in the practice of medicine has no doubts as to whether she has found her life work; and the moneyed value of her practice sinks to a secondary place, even if she is dependent on it for her daily bread.

ELIZABETH GRISCOM, M. D.,
Philadelphia, Penn.

MRS. BLANKENBURG: In this connection I wish to add that in this early time, when these pioneer women physicians started off in Philadelphia, there was not one druggist who was willing to fill a prescription written and signed by a woman. That compelled these early doctors to carry everything in the way of medicine, and at times they found it difficult to buy medicines that are classed under the head of poisons, because they were women, who wouldn't know how to prescribe a dose. [Laughter.]

THE CHAIRMAN: We will now hear from the teachers through Miss Kirkland, formerly of California, now of Chicago.

MISS KIRKLAND: Madame President, Ladies and such Gentlemen as may have taken their lives in their hands for this occasion: [Laughter.] I was requested to give you a statistical paper on the salaries of women teachers. I see, you naturally shudder and turn pale. But I can only repeat, in the language

of the notices said to be posted up in mining-camp music halls :
"Don't shoot the musician ; he is doing the best he can."
[Laughter.]

FINANCIAL STATUS OF WOMEN TEACHERS IN THE UNITED STATES.

I have known from the first that, if I were to sketch this enormous subject for you within my few minutes' limit, you would have to take a great deal for granted, and I should have to talk, if not with a suggestive rope around my neck, at least with a sharp bridle upon my tongue. But when I looked at my figures another conviction forced itself upon my mind : this was the truth of the oft-repeated paradox that nothing can lie like perfectly honest statistics, unless it is entirely correct averages founded upon them. And thus, for a very simple reason, to give anything like a truthful impression, the conditions upon which an average is based must belong in most particulars to the same class, must resemble each other in many more things than those in which they differ, otherwise they have no proper correlation at all, and can only mislead. To take an instance from my beloved kindergartening, the most ordinary pay for a trained kindergartner is about \$50 per month, but I have found statistics which said that in a certain town one kindergartner received \$150 and another \$50 and another \$10 per month. Manifestly, an average here would instruct no one. The reason for this great diversity must be sought in peculiar antecedents.

In the town referred to and in many others the public educational authorities have not awakened to the immense value of kindergartening. So its enthusiastic apostles associate themselves together and pay an especially competent kindergartner a large salary to come, perhaps from a distance, and give a practical object-lesson in its mysteries, while her associates work for what they can get, hoping for the blessed result which often comes, a converted board of education.

Now, this abnormal and accidental condition of kindergarten salaries in places such as that referred to I found to be more or less true of women's salaries for teaching in general through large sections of our country.


The bewildering variety of sources from which the educational finances are drawn, the incessantly varying conditions of plethora and scarcity in the newer portions, the necessarily slow return to prosperity of the depleted South, the differences in civic pride, in intelligence and liberality among

our much-mixed populations taken severally by states, all contribute to vitiate any possible averages on our chosen subject ; so I have concluded, while tabulating the more salient facts for your private perusal, to show you in this short paper only a few mountain peaks and some yawning chasms in women teachers' salaries, while leaving the fertile meads and dewy vales of comfortable mediocrity for you to meditate upon at leisure.

There is one class of statistics, however, which I have found amusing as well as instructive. It is reached by *comparing* the salaries of *men* and *women* engaged in the same kind of teaching, and then by listening to the oft-repeated assertion made by the public press, and even by otherwise well-informed persons, that except in the matter of the franchise there is hardly a shadow of advantage left to men over women. The report of the commissioner of education says that the average pay of men in our public schools is (all over the country) \$46.39 per month, that of women \$38.46. No discouraging discrepancy here, you will say ; but how will you feel when you hear that stately, self-satisfied old Massachusetts, who is supposed to be constantly telling every one of her children to go and be something ological directly, pays her male teachers an average of \$140.73 and her female ones \$48.10, about one third as much. Truly I should think the entire masculine population of Massachusetts would assemble every morning to echo the prayer of the male oriental, "I thank Thee, O gracious Allah, that Thou didst not make me a woman."

Nearest to this difference in the pay of the sexes comes Nevada, with \$101.95 to \$63.78, but moss-grown brain furrows can not be called upon to account for this. Probably the reason is that Nevada has still many wild frontier districts, where the ability to wield a shillalah, or its educational equivalent, with calming effect, may still rank first among a teacher's qualifications, Susie Blows and Jane Adamses not having penetrated there.

One cheering fact is observable. As a general thing, the newer the state, without regard to its prosperity or population, the more nearly equal are the salaries of its men and women teachers ; showing, I think, that the world *does* move toward *justice* ; and with *us*, toward a nineteenth-century readjustment of the national conscience in this matter. Several of the younger states (particularly in the kindergarten class, that have lately stood on tiptoe on the steps of the Capitol at Washington, begging to be considered old enough to enter) proudly proclaim equal pay for equal work as between the sexes, and can not give me separate statistics, they say, because there are none. Hurrah !



Now I will touch for a moment on the pay of women in the higher institutions of learning. First, let me mention one interesting general fact. While, as we have seen, women are paid less than men as individuals, the nation pays much more to all women teachers together than to all men teachers, because there are so many more of the former. The general official report gives approximately 300,000 women to 150,000 men (that can be counted, for I must acknowledge that as there are some states which do not report at all, and others that do so most inadequately or are constantly changing their rank, this statistic strongly resembles the historic little pig which ran about so fast that he could not be counted); but what tells the tale most completely is the fact that there are fewer men teaching now than in 1880, while the number of female teachers has increased seventy per cent within that time.

Of the 461 universities and colleges publicly reported, about 320 are co-educational. (I may remark in passing that most of my figures refer to 1894, no general statistics later than that year being procurable.) The financial progress, I am happy to say, is always toward greater liberality to women, the new universities of the great Northwest leading the way in evenness of treatment, while Harvard, Yale and Brown are slowly and haltingly following suit, and *that* only in regard to *admitting female students*. But to show how hard it is to get new truths to run in old brain grooves, I must mention that the universities that especially pride themselves on *equality of salaries* to the two sexes, let in women as instructors most grudgingly, so that "to get to be" a lady professor in even the Chicago University or the Leland Stanford is about as easy as the Mahometan's feat of skating over the edge of a drawn sword into Paradise. The University of Chicago has five female to 140 male professors; the Leland Stanford still fewer, I believe; the Berkeley none. Oh, my, California! The proportion of male and female professors in colleges and universities is as 2,654 to 26. The largest proportion of these women is in what the government report calls the North Central Division, including ten states, a little more than two and a half women professors in each. I wonder what 1996 will say to that.

Another curious thing is that no statistics of salaries are (in the cases where I have tried) to be obtained from the authorities of universities or of most private institutions. I am informed that "it is not the policy" of these colleges to publish the salaries of their employes—curious relic of closed-door parliament and press censorship days. And let me mention,

in great confidence, still another result of my inquiries among the feminine part of the staff of higher institutions of learning. It has become evident to me that these women occupy a giddy and rather shaky eminence. They *have* to be—as poor Lady Jane Grey said—“more perfect than God made the world,” to give no excuse for the withdrawal of their hard-earned commissions. But perhaps I am hypercritical.

A seeming paradox, though not a real one, is found in the fact that the oldest and most tradition-ridden states have more colleges exclusively for women, not because they are more enlightened in this direction, but because they are less so; the shutting out of females from their long-established institutions necessitating special provision for the education of women alone. I will leave out here (for time presses) some reasons for feeling that women are, in some respects, really less valuable than men in certain educational positions. Having criticised the educational authorities of my country with some severity for their unequal dealings, as between men and women teachers, I wish to say a word on the other side and suggest some reasons why women may be really less valuable in certain educational positions than men of the same, or even inferior, mental capacity. My basis of statement is the answers sent to a circular addressed not long ago to many college-bred women requesting their judgment on this subject of unequal salaries. Though the information received did not treat of teaching only, I think it is generally suggestive on our subject. The causes given were these: first, that men demand more and resist better any attempt to beat them down; second, that women have less initiative and are more loth to embark in difficult enterprises or those involving pecuniary risk; third and last, the more general choice of men is ascribed to the fact that they can be more ruthlessly handled in emergencies than women and can better bear such handling—it hurts a male college professor less, for instance, to sit up till all hours night after night preparing exams or criticizing papers than it does a woman, while she is much more likely to be called upon for home sick-nursing, dinner-preparing, or infant-soothing than he is. In fact, I am heretical and old-fashioned enough to believe that the order of nature which makes a woman the mother exclusively will always militate against her pecuniary value in the open markets of the world; but why, therefore, make her life still more difficult than is necessary? What man of sense would hobble only that horse of his team which was weakest to begin with?

But beyond all unjust distribution on the part of men, I think that what

is keeping teachers back pecuniarily and in every other way is the mean, pussy-on-the-warm-hearth-rug frame of mind indulged in by so many of our comfortable, well-to-do, luxurious American women. It makes one ill to see such a one fold her white hands over her well filled bodice and hear her remark, "It's all nonsense about women's rights—give me enough privileges and any one who likes may have my rights." Dear soul! Does she never catch sight of the blood-stained hem of her garment as she stands on the trampled bodies of millions of women whose underpaid labors have made her luxury possible?

Such a woman thinks, I believe, that some man she knows will like her better and will *give* her more if the masculine fur is thus smoothed the right way. In a lighter mood she reminds me of that astute board-school-boy who tells of being examined by a clergyman: "E ses, sez he, a-pattin' of me on my 'ead, 'my little man, wich would you druther do, eat a orange or sing a psalm?' I knew 'is build, and sez I, 'I druther sing a psalm—angels sing psalms.' And then 'e give me two oranges and two ginger-bread nuts."

But the sordid ideal which is here parodied will pass away, and woman will appreciate more and more the incomparable blessing of standing on her own feet and being herself in our beloved country, till she says, in act, if not in word, to the men of her people, "Oh, our fathers! Oh, our brothers! Whenever you pay a woman less than you give a man for the same service, you affront and degrade not only that possible *mother*, but every *actual* mother, and if every actual mother, then every mother's *son*, because it is eternally true from creation's dawn to earth's latest day that the human race is *one*—we are yours and you are ours, and we must rise and fall together.

MISS CORDELIA KIRKLAND,
Chicago.

THE CHAIRMAN: I am very sorry not to be able to carry out the full programme, as several of those who had prepared papers were unable to be present. But there are compensations in life, and in the absence of the lady who was to have addressed us upon the subject of Women in Literary Work, I will ask Miss Agnes Repplier, of Philadelphia, to speak to us upon that subject. [Applause.]


MISS REPPLIER: I am very sorry to be obliged to tell you that I have been asked so suddenly to say these few words that I have not really been able to do what Frances Willard always advised her workwomen to be sure to do—carefully prepare their impromptus. [Laughter.]

I have been told at the very last minute that I would be asked to say a few words about the position of women in literature, and I have been hardly able to think the matter over sufficiently to insure my own brevity of speech. And yet I ought not to say very much upon this matter, any more, perhaps, than says Sterne in that admirable chapter on Snakes in Ireland, which consists of one single line—"There are no snakes in Ireland." [Laughter.]

Woman has no position in literature. In literature, in art and in the drama she stands entirely side by side with man. She has, therefore, thank Heaven! absolutely no position of her own. The same desires, the same ambitions, the same methods, the same rewards, await her. Charles Egbert Craddock succeeded in publishing two works, first in a serial magazine and afterward in book form, before even her publishers were aware that she was a woman; and the average publisher and editor of a magazine cares absolutely nothing whether you are a man or a woman or an orang-outang, so that you provide the work that he wants.

Now, I always wonder very much why it is that people who pursue a certain line of work, especially those who do literary work, are always so earnestly counseling everybody else not to do likewise. Elizabeth Stuart Phelps, in her recent autobiography, implores all women to bake, to peddle books, to weed gardens—to do anything or everything on earth rather than try to write. Yet Elizabeth Stuart Phelps herself, who was at perfect liberty to peddle books, or weed gardens, or cook, or sweep, preferred to write. [Applause.] And her books, without any very great distinction or originality, have been sufficiently pleasing to retain a hold on the public mind.

In the same way a great many men give the same advice. I am sure you must have noticed, week after week, men of position in the literary world writing to the newspapers or magazines lamenting and bewailing themselves that they are only making \$3,000, or \$5,000, or \$7,000, or \$10,000 a year by their literary work, when bankers and professional men and brewers are making three times that sum. It never seems to occur to them that perhaps this brilliant success would not await them in professional or mercantile careers. That idea never seems to dawn upon them for a moment.



Now, women who have any business training, are not deluded by these notions. They know, of course, that these large fortunes do not await them in any other career, and they accept most gratefully that which comes to them from literary work. And while I always urge, unceasingly urge, the necessity of careful training, yet there is room, and ample room, in these fields. It is not true to say that they are overstocked. Between our newspapers and our magazines and our innumerable firms, there is ample room for any one who brings careful and conscientious training to bear upon it. Yet I hardly think that women look upon this matter, or perhaps upon any other work, with the absolute sincerity and simplicity that men do. It is my painful privilege, and has been for many years, to receive letters from young women who think that they would like to enter the field of literature, and they nearly all assume that a magazine is run on purely social lines, like an afternoon tea, and that all they need is a correct introduction to the editor to make their work acceptable. The editor in reality cares nothing for introductions, nor for any intrusion of the personal and social element into what is purely the realm of business. Therefore I think myself that what we really need in starting out bravely and earnestly to earn our living by our pens, whether in journalism, as magazine writers or in any branch of literature, is that we should study our markets carefully and give as much attention as possible to our wares—not offering to the “Forum” papers which belong to the “Atlantic,” nor to the “Atlantic” papers which belong to the “Ladies Home Journal,” but considering as much where we send the work as the work that we do; and, above all, claiming nothing for ourselves because we are women, inasmuch as literature is not like a church bazaar, where people are expected to purchase something which they do not want to advance the cause of righteousness. [Laughter and prolonged applause.]

THE CHAIRMAN: I think we had better depend upon the publisher for the other papers belonging to this department, and read them in print. As it is now past the hour of adjournment, if that is your pleasure, we will now stand adjourned.

NURSES—FROM A BUSINESS OR FINANCIAL POINT OF VIEW.

To many women engaged in nursing, the business point is the one which never presents itself to their minds. Of such are the women who

practically do the great work of district nursing, and, especially in England and in sisterhoods everywhere, they become nurses because they prefer that life to any other.

With this class of workers my paper has nothing to do.

When the question of entering a business is under consideration, one of the first points to be ascertained is, how much will it cost to learn the business and what return shall we receive for our outlay.

I think that, comparing the very small expenditure incurred by a pupil nurse with that required in learning any other business, the returns are at present very large. A young woman can enter a first-rate training school and in most cases she receives at once a sum sufficient to pay all her reasonable expenses.

The work is healthy, far more so than sitting all day at dressmaking, or standing behind a desk, or working at any of the trades or employments she would naturally have to select from. I think most women leave a hospital in distinctly better condition than they entered it. At the end of a pupil nurse's course, if she graduates well and has good manners and brightness of intellect, in many places, especially in large towns, she expects to receive twenty to twenty-five dollars a week for her services. In no other calling could she hope for anything like this return.

This has now become, to my mind, in some measure a false state of things, and of course, as time goes on, will right itself. I have long held that nurses should be classified more strictly than they are, especially by doctors and institution superintendents and the managers of directories. A few, pre-eminent for their ability as nurses in cases of major surgical operations or acute mental or febrile diseases, will always command large prices.

Each of these classes of disease requires special mental qualities in the nurse, and doctors should make a point of informing the head of an institution or the manager of a directory when they find a nurse specially qualified to undertake a certain class of difficult cases. Such nurses would always obtain large prices for their services.

The present high scale of prices charged by private nurses and by institutions supplying the same, make it almost out of the question, in nineteen cases out of twenty, to have a trained nurse in a case of ordinary illness.

If the wages of a good nurse for an ordinary case of illness, such as measles, bronchitis, or one of the many minor illnesses that so often occur

in every household, were less, the result would be, as it is in England, that for all minor ailments every one would immediately send for a trained nurse. Five dollars a week, her traveling expenses and, of course, her board and lodging, is the usual pay there. In the United States ten dollars a week would be about the equivalent of this. I must state that these nurses do not take both day and night work, so that, if the case required attention all the time, or even at stated periods, two nurses must be provided.

As year by year larger and larger numbers of nurses are graduated from the training schools, and the prices paid for their services must be lowered, it is most essential that it be urged on those graduating that they should be willing to ask a more reasonable sum, in order that the public may gradually become educated to require their services for minor illnesses.

This would keep in employment large numbers of women who otherwise must take up some other branch of work. Many institutions are most unwise in the policy they adopt in sending out novices and charging a high price.

This winter a three months' pupil nurse was sent from a hospital to a case of grip, and twenty-five dollars a week charged for her, the consequence being that she was promptly sent back and an old colored woman put in her place. The supply of average nurses is beyond the demand, and this will continue to be the case unless the superintendents of training schools and the doctors will insist upon lower prices for the nursing of ordinary cases. Even then a nurse in receipt of ten dollars a week, and with few expenses, will obtain a good return for the primary outlay of serving for two or three years at small wages. Women who become superintendents of hospitals are paid at a much lower ratio. They must be of a much higher mental caliber, and should have a larger preparatory experience.

They have more exacting work, but with the exception of a few hospitals, superintendents are not as well paid as successful private nurses.

This is a great pity, as the superintendency of a training school or hospital should be one of the prizes in the nursing profession, and not to be put aside by a thoroughly competent woman because she could not afford to take it.

I hope the time will soon come on this side of the Atlantic as it has on the other, when numbers of well-born and highly educated women,

with no thought of the financial side of nursing, will enter the profession for the purpose of giving their services in the poorer districts, where nurses are so much needed and there is no money to pay for them.

MRS. EDITH R. HAWLEY,
Washington, D. C.

THE WOMAN STENOGRAPHER, FROM A FINANCIAL POINT OF VIEW.

In discussing the woman stenographer, from the financial point of view, it is necessary to begin by stating a rather mournful fact: there are stenographers—and stenographers. Much as I should like, for the honor of the profession, to say proudly, “We are all experts,” alas, I must confess, that some of us are helplessly, hopelessly incompetent. These “incompetents” do us much harm, for their chronic lack of employment deters those who have the natural gifts from taking up the study and thus becoming bright and shining stars in our midst. We need more stars.

If such an incompetent finds some one to employ her at five dollars a week, she may consider herself lucky. Without her smattering knowledge of shorthand she could not, in all probability, earn more than three. Five dollars a week seems very little, yet the stenographer who can command no higher salary, unless it be her first position, perhaps, is certain to be careless and slovenly in her work, poor in spelling, worse in grammar, and—invariable rule—untidy in personal appearance. Indeed, one can tell at a glance whether the typewriting will be neat. If the stenographer's collar discloses a distressing strip of flesh between itself and the neck of the gown, if the normal position of the skirt-band seems to be an inch or so from the end of the bodice, that stenographer will calmly hand in work, presumably inaccurate, certainly smeared with finger-marks, and dirty from frequent and unskillful erasing. Such a one is insulted by a request that the work be done over. These are the stenographers who write t-h-o-u on one line and g-h-t on the next, f-a-t-h e-r on one line, planting the -'s in isolated loneliness on the next line, when it is intended to be the possessive of father.

There is, however, another class of stenographers who receive but five or six dollars per week. These are the young stenographers who are pressed into undesirable positions by the necessity for earning something without delay. But it is quite impossible for an employer to keep a thoroughly competent typewriter at such a rate of compensation. Of course,

this is a very low salary for even an inexperienced girl to receive. Bright students have no difficulty, usually, in finding positions at a salary of from seven to nine dollars a week. Perhaps it would not be amiss to call ten or twelve dollars the average salary paid to competent stenographers, although there are many women who are earning fifteen or eighteen dollars, some who receive twenty or twenty-five, and a few who command still higher salaries.

The advantages of a stenographer's position, however, can not be reckoned wholly in dollars and cents. In many instances the hours are short, the work not hard, though needing care and judgment. The business associations are frequently agreeable, as the stenographer is generally brought into contact with the members of the firm, or the heads of departments. It may be interesting to some to hear that positions with large insurance companies and banking institutions are most highly esteemed by stenographers; next, positions with good mercantile firms, while positions with lawyers are often hard and sometimes not very well paid. A physician's stenographer needs special training in medical terms.

So much for the stenographer who holds a regular position.

In many ways the woman stenographer who rents an office and builds up a business of her own is freer and more independent than one who accepts a salaried position. She can arrange her hours to suit her own convenience; she may accept or reject work as she chooses; her vacation may occur at the time she desires, but these advantages have their offset. She may be very busy at times; at others she may have little or no work, and the office rent does not fluctuate correspondingly. She may meet disagreeable people occasionally; her bills may not be paid promptly, or may not be paid at all. But if a woman can do good work and can afford to wait for the fact to become known, she can, as a rule, make more money in her own office than by taking a position. Sometimes desk room is offered in a large building for two hours' work per day. Such an opportunity might be utilized at first, and of course, with no risk of loss except in time.

There are many kinds of work that an office stenographer may be called upon to do, from the simple copying of a plainly written manuscript to the transcription of notes on the most abstruse subjects, and some kinds of work require literary skill on the part of the stenographer. Architect's work demands a certain familiarity with phrases used in contracts for buildings, if the matter is to be transcribed from notes. Each


copy of a specification whether for the building of a house, the construction of a railroad or the publishing of a paper, must be a fac-simile of every other copy of the same specification. She may be called upon at a moment's notice to report a meeting, a lecture, a funeral sermon, a convention, to take a deposition in a lawyer's office or to go into court. Reporting is better paid than other kinds of work, but it requires a greater degree of skill and a much greater power of endurance.

Court work is interesting, but almost invariably it means late night work, and the strain is so great that few women could endure it as a daily occupation. For occasional work it is very desirable, as from a case lasting several days the reporter can earn enough to take a month's vacation. In county courts where the sessions come but four times a year, a woman might well hold the position of official stenographer, but in large cities, where courts are in daily session, it is doubtful whether a woman of average physique could hold such a position and keep her health.

It is impossible to estimate the clear profits of women stenographers who have their own offices for the kind of work, and the amount varies so greatly. Instead, therefore, of attempting such an estimate, I shall give a list of the standard prices charged for work.

Simple copying, one typewritten copy, five cents per folio (a folio is one hundred words); or about ten cents per page, letter size paper (8 x 10½ inches); or fifteen cents per page, legal size (8 x 13 inches). Most stenographers reckon by the page without counting the words, although a letter sheet really contains about two hundred and twenty-five words, and a legal sheet about three hundred and twenty-five. For each carbon copy one-half extra is charged; for example, in letter size, one original and one carbon would cost fifteen cents per page; one original and two carbons, seventeen and one-half cents; one original and three carbons, twenty cents.

Ordinary business letters are usually written for ten cents apiece, but, of course, letters of unusual length are charged for at reporting prices. For reporting lectures, conventions, sermons, etc., the price is twenty-five cents per folio, this includes the taking of the notes and the furnishing of one typewritten transcription. Tabular work is charged for at special rates, usually double the ordinary rates. In many states the legal charge for reporting is fifty cents per folio. This includes the taking of the notes which, to be legally of value, must be in ink, the reading of them at any time during the trial or within four years from its date, and the



furnishing of three typewritten transcriptions, two of which may be carbon copies. These transcriptions must be in court by the hour for opening on the following morning. Official stenographers usually receive a stated salary in addition, such as ten dollars per day; for sometimes the judge decides that the stenographer may hold the notes until the court orders them transcribed. If it were not for the stated salary under such circumstances, the stenographer would have no pay for the day's work.

Chancery reports, depositions and investigations before commissions, are paid for at court rates, but by law in some states and by custom in others, the stenographer receives but half the amount of the bill; the other half finds its way into the pocket of the master in chancery.

Mimeographing is done at a rate varying from \$1 to \$1.50 per page per hundred copies, according to the amount and kind of work.

In all cases the stenographer supplies the paper, carbon sheets, note books, ink, typewriter and the mimeograph and the necessary supplies for it, and these necessities, to which may be added car-fare and lunch, sometimes makes a rather formidable expense item to be added to the rent before a final estimate of profits can be made.

However, I can say that all the competent stenographers of whom I have knowledge, who have gone into business for themselves, have been successful—some fairly successful, others abundantly so; and, in conclusion, I can only state my firm conviction that, of all professions, the avocation of the stenographer is the pleasantest and the most profitable for an intelligent woman.

LUCILLE ANDREWS,
Philadelphia.

STENOGRAPHY AS A PROFESSION.

Stenography as a profession or business has attracted women wage earners for many years. Twenty years ago or more it first became an important factor in commercial circles. Up to that time it had principally figured as a means of recording verbatim reports of sermons, speeches and debates, and few women could be counted among its disciples. As business correspondence increased, it was found necessary for the business man to resort to speedy means for handling his mail, and a shorthand secretary, who could dot down the replies to scores of letters, translating them into readable English, while the business head transacted other details of his office, was found at once of great assistance and value. Work which

had hitherto been turned down until the next day, saw completion when the office closed.

The compensation, at first, was far beyond that offered in other avenues of labor, and this over-attraction resulted, as it always does, in a lessening of the pay, at least in the commercial world, though the writer feels sure that at the *top* there always has been, is now, and ever will be, a recompense commensurate with the skill required and the ability furnished.

One of the great mistakes made by those desiring to enroll themselves among the professional shorthand reporters or stenographers has been the supposition that proficiency existed alone in the ability to make strokes, whereas no one desiring to become an expert in his line can come too well equipped with versatile knowledge to engage in its service.

The writer recalls a letter of inquiry written by a village maiden, who evidently expected to hang her milk kettles on the fence and grasp the ready pen of a handsomely paid reporter. Her letter, heavily weighted with false syntax, was a curiosity. One should not only have a good, sound education, but ought to be able to translate badly framed sentences into what the speaker *should have said*.

In general reporting, sermons, speeches, trials, etc., is to be found the greatest need of fluent writing. In patent cases, where testimony of expert witnesses is taken, speed and ease in reading notes are absolutely necessary, and, as an educator, patent reporting is regarded as invaluable. In this class of work the stenographer finds the highest remuneration.

In court reporting one meets with a difficult class of work, and only those thoroughly qualified of ear, sight and touch can hope to cope with all the heaviest needs of the art. Here the stenographer must be able to turn back to her swiftly written characters and read at sight a question or a reply which a lawyer may call for, and the reporter who fails to read readily what she may have written like a flash is of little service.

The compensation of thoroughly skilled reporters in court varies as to localities, but the woman who does the work as acceptably as a man, receives the same pay, and to-day there are many women court stenographers all over the United States, who, I am told, are preferred to men on account of their painstaking care, accuracy and habits.

Here, as in all things, the higher the aim the surer the prize.

MARY MCCALLA EVANS,
Secretary New Century Club, Philadelphia.

WOMEN IN BANKS.

Woman is taking a comprehensive glance around this little planet to see whether her sisters have been given access to any and all of the professions and trades, arts and sciences, callings and vocations, to which they may incline. She finds pioneers in every one of them, old practitioners in most of them, and in the majority of cases a cordial welcome extended to the earnest, honest workers by her brother laborers.

As her discerning eye scans the field, she notes one profession seemingly unoccupied — one place where women seemingly are unemployed — in the banks and savings institutions of our large cities. So now she is knocking gently at the doors of our conservative money institutions and asking in her insistent way, "Pray, why do you keep me and my sisters from entering here?"

When one enters one bank after another in our large cities and finds no women clerks therein, one comes to the conclusion that no women are employed in banks. Not to be employed in banks when found everywhere else seems at first to argue woman's unfitness for the position. It may be interesting to examine these two propositions.

In large cities it is so universally the custom for men only to be found in banks that when the question is asked whether women are employed therein, or whether they are "capable" of being employed therein, a negative answer would probably thoughtlessly be given in very many instances. To such conclusions does custom guide our views. These persons would be surprised to be told that somewhere or other in the United States women fill any and every position in banks. There are presidents and vice-presidents, directors, cashiers and a great many bookkeepers. I do not know about runners and janitors, although the latter is regarded as a very important position by the individual filling it; and some of us who have been awe-inspired by the stately individual with brass buttons may subscribe to his opinion.

A careful inquiry among the women already occupying positions in banks, reveals the fact that nearly all are allied or well known to the officers of the banks, or to the families having a controlling interest in them. This is in line with the entire evolution of woman in the business world. In her intellectual and business life it is easy to note that some trait suggested by the environment of the pioneers influenced her decision. Leisure or lack of money or intimate contact with gifted persons quick-

ened intellectual aspiration; and whether one was an embryo astronomer, mathematician or physician, from whom evolved persons famous the world over, or merely a poor girl, conscious of enough ability and will-power to avoid dependence, the germic process was the same. College education, too — itself an evolution not wholly worked out — has been the means of liberalizing woman's mind on the question of working for wages.

Just as those who early went into other lines of work were influenced in their decision by environment, so it has been with those who to-day are officers in banks throughout the country. Now, if women are in banks and acceptably fill positions in smaller towns, what is the reason for their almost total exclusion from city banks? Contrary to the general opinion, there is no settled prejudice against women filling certain positions. Several well-known presidents of Philadelphia banks told me that they would be glad to employ women in their banks; that it is generally conceded that they are careful in their work, and that a beneficial result would accrue from having young women among their clerks; but they must come well recommended, and with some expectation of making the position a permanent one. Just here comes the rub.

I do not like to intimate that woman can be at fault in any particular; but if it be a fault that women are not found in banks, why, then, I must confess that I fear it lies wholly with themselves. Let us ask, why?

If we examine the personnel of a banking house we find that the president is selected because of wide experience and a great deal of business ability. The other positions are usually filled by persons who began at or near the lowest position, and received promotion as vacancies occurred. It is not unusual for men to remain in banks for thirty or forty consecutive years; the work being of such a nature that, after men have grown accustomed to its exactness, its monotony and its stability, they cease to think of changing their positions, and, if possible, are willing to remain in the bank for the rest of their working days.

During the formative period of woman's business life, which period we are now in, it is not likely that women will enter our city banks in large numbers. Applicants for even inferior positions in banks must go highly recommended. With the exception of the position of stenographer, which is not considered in the present paper, the only position which women would be permitted to fill at first in city banks would be that of bookkeeper; and it would hardly be as pleasant or as lucrative

as other situations for which women who could qualify for the bank position would be fitted to fill. After one rises above the position of bookkeeper, a large acquaintance with business matters is necessary, with which women in ordinary circumstances do not come in contact. The tellers require more than the ability to handle money dexterously, and a cashier's position includes severe and constant mental strain and a broad and liberal knowledge of men and affairs.

Theorizing, however interesting, often leads to points far from the issue. But I feel safe in saying this: Put an intelligent, conscientious and ambitious girl in a bookkeeper's position in one of our best banks, let it be known that she intends to remain there for her life-work, and I should be entirely willing to become prophet and say that this young woman would receive promotion equally with the other employes of the bank and in due time, after having filled the successive offices, become president of the bank. Simply find the girl!

But the foregoing proposition has the unlikely element that a girl of undoubted ability would accept the position of bank bookkeeper when the qualifications with which she has been endowed fit her for more attractive or more lucrative work, and also presupposes that she will not marry and leave her bank work, a tendency to which the bright girls seem peculiarly susceptible. So long as she would care merely for the bookkeeper's position the chance of her leaving might not influence her appointment to a great extent; but it would be seriously in the way of her promotion.

When women with a purpose go into the world to earn their living, one of the greatest surprises that awaits them is the fact that much of the prejudice that is commonly supposed to exist against women's work is not in reality directed against *women's* work, but against *poor* work; and when a woman has shown that she can do good work, the question of prejudice is dissipated into thin air.

When the final conquest is made—when the territory is all taken—what further will woman do? Will she sit down and weep for fresh worlds to conquer, or will she arm herself and set out not to conquer but to discover new worlds of happiness in this good old world, which holds in it possibilities of so much growth if she will but take the trouble to find and keep it?

LENORE D. MONTGOMERY.

WOMEN AS ARCHITECTS.

The last century has witnessed a remarkable change in the position of women in the professional world. Previous to 1871, women did not appear in the census as practicing physicians, and the names of women appear as architects in our census for the first time twenty years later, in 1891. Though it is well known that a few women were practicing previously to that time, this is the first official recognition of them in the profession.

At the time the circular was issued by the Women's Board of the Columbian Exposition, inviting competitive drawings for the Woman's Building at Chicago, it was, I understand, seriously doubted whether a sufficient number of women might be found prepared to enter such a competition. Twenty-one sets of drawings were submitted, a number of women who were practicing architects at the time not entering the competition, either through lack of time or because they disapproved the conditions of the competition, the remuneration for services being much less than that given the designers of any of the other buildings. The significant fact was that in 1891 twenty or thirty women were both willing and competent to undertake work of such a serious character, and that the first and second prizes justly went to the graduates of the Massachusetts School of Technology in Boston. The other plans may have been as good in composition or general plan, but doubtless lacked the finish of detail and execution which can come only from thorough training under the most competent masters. It is useless to enter the profession of architecture without a thorough training grafted upon a real love for the expression of art in building. Architecture must be accepted as one of the professions where the chief reward is in the consciousness of work well done, and not in anticipation of large financial returns. It is simply an art, and one of the oldest and most honorable.

Miss Hayden, who designed the Woman's Building in Chicago, is at present, I understand, in the office of a decorator in Boston. Miss Howe, who received the second prize, has recently opened her office in Boston for the practice of architecture.

At the present time seven women are studying architecture in the School of Technology in Boston, four of whom receive their degrees this year. Three of the four wish to enter active practice in offices at once.

Miss Hand and Miss Gannon, of the New York School of Design, are practicing with distinguished success. I recently heard a member of a

large land company speak of their work with unstinted praise. Miss Elsie Murcur, of Pittsburg, designed the Woman's Building recently erected in Atlanta for the Cotton States Exposition, and the women of the South may be justly proud of the beautiful building which they contributed to the exposition. Every public recognition of woman's work makes it easier for other women to achieve success and to do better things in their chosen occupations. Perhaps no woman has won a more deserved success in architecture than Louise Bethune, of Buffalo, who has worked in this profession for a number of years, one of the few women, if not the only one, who are members of the New York Chapter of the Architectural Association. She said some time ago, in speaking on the subject of women in architecture, that she would change it to "Woman and Architecture," and that "when women entered the professional field to become physicians, they filled a long-felt want. There is no need whatever for a woman architect. No one wants her, no one yearns for her. There is no one line in architecture to which she is better adapted than a man. The woman architect is always conservative. She has exactly the same work to do that a man has. When the woman enters the profession, she will be kindly met and will be welcome, but not as a woman, only as an architect."

I must take exception to one point only, and that is: "There is no need whatever of a woman architect." There is great need that every woman should be educated in architecture. She must know, if she be a tenant, the possibilities and adaptabilities of a house, and if she be a prospective house owner, she must impress upon her future home the result of her own intelligent idea of what that place should be, having it put in practical shape by a skillful architect. Is it not a reproach to the good sense of part of the human family that a woman will devote more time and thought to the making of a new frock to be worn for one short season, than to the planning of her home?

If every woman who thought of building a new home would make it the serious occupation of her life during the time of its planning and construction, if every woman who enters the profession would determine that she would lay hold of the difficulties of design, construction and ornamentation until she was master of her art, there would be great need of her. I hear constantly of some young woman, who contemplates entering the profession as draughts-woman or designer, unwilling to assume the superintendence of

construction during the erection of her own designs. If women ever hold a respected position as architects, they must assume all of the duties and responsibilities; they must bring to it trained hands and eyes; they must enter the field determined not only to be architects, but to be the best of architects. The public is so disposed to look upon our work with kind and sympathetic eyes that we must judge our work by the standard of the highest architectural achievements, and be satisfied with nothing short of complete success.

A large proportion of all the buildings erected are intended for human habitations, and here it appears eminently fitting that women trained in the practice of architecture should execute their work with some advantage over men, as in all the details of designing, women bring taste, tact and judgment.

If home is woman's sphere, it must be admitted that she should build the home which she is to tend with such care. Women now hold a splendid position in painting and sculpture, and in the near future they will, doubtless, take an honorable position as architects. Women are now practicing in almost every state in the Union. It is well known that few men attain honorable recognition in the profession of architecture until early middle life. Ten or fifteen years of hard work bring with them the reward of labor well directed, and being recognized as such.

Miss Helen Treret, of New Orleans, is, I understand, a practicing architect. As the daughter of a well-known architect, she has some decided advantages. The great difficulty encountered by architectural students is the inability to obtain a position in the office of a skillful architect, and this she has had overcome for her.

M. de Monclos, of Paris, who won the third prize in the recent competition for the New Art Gallery to be erected in Fairmount Park, Philadelphia, makes no secret of the fact, I believe, that he was materially aided in the details of his plan by his wife, who takes a great interest in his work. She was before her marriage Miss Katherine C. Bartol, of Philadelphia.

Of the schools of architecture and general art schools, few, if any, exclude women. The art galleries and libraries are all open to them, the facilities for the study of architecture being best in New York and Boston. In New York they have the benefit of the splendid collection of architectural casts in the Metropolitan Museum, and in Boston of the unsurpassed scientific and thorough training of the Massachusetts School of Technology.

A recently compiled table, giving the number of college women practicing the professions, gives the amazingly small number of ninety-one artists, including different branches, one only of these being possessed of a college diploma. The fact is greatly to the discredit of the professions and not to the discredit of the college. The same, I am sure, can not be said a generation hence, when the women who are at present in our colleges have taken their places in their chosen occupations.

There is a large field for women as designers of furniture, stained glass and interior decorations, and as draughtswomen.

The question of remuneration might fittingly be discussed here. Financial success will depend on a question of skill and not of sex; but any who dream of long bank balances or luxurious returns for a limited expenditure of labor, I would advise to shun the architectural path. The returns are sufficient to sustain life and to afford some comforts, but are not sufficiently luxurious to dull the keen artistic sense of that artistic life which grows best in the attics of Paris and Rome, and thrives here on unsuccessful competition and in the shadow of unpaid bills. For the benefit of clients, I would like to say that all architects base their charges on a regular percentage of the cost of the building, and that "if the servant is worth hiring, he is worthy of his hire."

Little will ever be accomplished in the way of improving our architecture until there is a general interest in architecture, until every man and woman knows as much about designing as they know about music, until they are as familiar with ancient architecture as they are with ancient military history, until an exhibition of architectural drawings creates as much interest as a poster show, until an architectural medley is judged by the same standards as a musical medley, until higher education includes as much knowledge of the architecture of the Greeks and Romans as it now requires familiarity with their languages.

I have had so much delight in my work in spite of its failures and disappointments, have met from my brother architects such a frank and generous recognition of my attempts to do acceptable work, such kindness from clients that the way has been anything but a thorny one.

In conclusion I must add one word on the vexed question of the professional life of married women. Ideally, one feels that marriage and the care of children should not displace a professional life. That a woman is entitled to the development of her talents and abilities after as before marriage no one dare deny. For my own part, I believe that nothing can

take the place in life of a real and intelligent interest in some occupation or profession, the active practice of which must at times give place to the demands and responsibilities of child life, if the mother wishes to assume the responsibility. Every child that is invited into this world deserves and has the right to demand at the hands of her or his mother her first and best care and thought. The rearing of houses is, as it appears to me, a less noble occupation than the developing of a human life. One may still maintain all of the intellectual interest and enough of the practice of a profession to lift life out of the commonplace rut of inactivity. The professions are no longer confined to law, art, medicine and the pulpit. Every earnest woman has a profession or a ministry. So much work must be done to convert the crude material of mind and matter into beauty of form and spirit, that we are all co-laborers and not competitors.

To the women of the Federation and of the individual clubs, I wish God-speed in the work of upbuilding a new acropolis, a temple whose white and gleaming walls shall adorn every city, from whose outer porch shall be heard only the voice of wisdom and of truth.

MINERVA PARKER NICHOLS.

Department of Social Economics.

COMMITTEE.

MRS. MARTHA E. FISCHER, *Chairman* St. Louis.
MRS. EMMA EAMES CHASE St. Louis.
MRS. ELIZABETH LYLE SAXON Tennessee.
MISS CLARA A. AVERY Michigan.

MACAULEY'S THEATER, THURSDAY, MAY 28TH.

11 A. M. TO 1 P. M.

Joint Session with Department of Philanthropy.

The Individual Factor in Social Regeneration
REV. CAROLINE J. BARTLETT, Kalamazoo, Mich.
Working Girls' Clubs . . MRS. MARGARET T. YARDLEY, East Orange, N. J.
State Board of Charity MRS. BOLTON SMITH, Memphis, Tenn.

FIRST CHRISTIAN CHURCH, FRIDAY, MAY 29TH.

11 A. M. TO 1 P. M.

Women as Conservators of Public Health
MRS. BELLE M. PERRY, Charlotte, Mich.

REPORT OF COMMITTEE ON MUNICIPAL REFORM.

Discussion — Led by Mrs. J. H. Scribner, Philadelphia; Mrs. Christie
Herron, Cincinnati, O., and Miss Mary Wilcox Brown, Baltimore, Md.
Village and Township Improvement Association
MRS. F. A. HALL, Montclair, N. J.

Discussion—Led by Mrs. Cora J. Bartlett, Santa Fe, New Mexico, and
Miss Margaret J. Evans, Northfield, Minnesota.

Recent Legislation as it Affects Social and Economic Life
MRS. FRANCES HARDIN HESS, New York City.

REPORT OF COMMITTEE.

The Trend of American Sentiment Toward Labor Movements . . .
MRS. CORINNE S. BROWN, Chicago, Ill.

REPORT OF COMMITTEE ON SOCIOLOGY.

EVENING SESSION, FRIDAY, MAY 29TH.

8 P. M.

Joint Session with Philanthropy and Home.

"Civilization is at Bottom an Economic Fact"
MISS ELLEN C. SEMPLE, Louisville, Ky.

MACAULEY'S THEATER, THURSDAY, MAY 28th.

11 A. M.

JOINT SESSION OF DEPARTMENTS OF PHILANTHROPY AND
SOCIAL ECONOMICS.

THE INDIVIDUAL FACTOR IN SOCIAL REGENERATION.

Walking is defined as a process of falling and recovering one's self. *All* progress involves the problem of moving equilibrium.

The most extraordinary phenomenon of to-day is woman's progress along lines of associated activity. The most hopeful feature of this is the awakened conscience of womanhood toward those conditions which indicate the need of social regeneration, and her prompt addressing herself to its apparent tasks.

If, in choosing to speak to-day upon the individual factor in social regeneration, I seem to slight or undervalue the power of associated efforts to that end, it is only in the seeming. It is because I am convinced that progressive women need to be reminded of this difficulty ever besetting progress, namely—the difficulty of moving equilibrium. That we are moving needs no demonstration. That we are duly maintaining equilibrium, is, I must regretfully believe, a statement admitting of some question. And yet, equilibrium is indispensable to continued progress.

Lest I seem to be climbing upon the judgment seat, let me say that I believe myself to have erred in the respect named as much as most awakened and eager women. It is an experience to be regretted, but not one necessarily disqualifying the sufferer for giving testimony.

Let us turn for a moment to the conditions out of which the era of women's associated activity began. We know well the former isolation of women upon the intellectual and imaginative side of their nature; the unquiet yearning to realize self-expression and to help the human needs of others to their fulfillment; the spasmodic sense of power which sunk back into self-distrust, because of the loneliness, the not knowing of the hundreds of thousands of other hearts that burned with the same heaven-given fire. And then women found one another, and so discovered each herself, and *dared!* And it was good—the best! We could say it was worth waiting for, did not there rise before us the ghosts of starved lives that perished ere we reached the promised land

But it is good for us. We would have it better, would we not, for those who shall come after? Then, let us take heed, as we run, that we do not fall by a too headlong hand-to-hand forced march, which leaves to the individual woman no time to pick and choose her way—to sit down by the roadside, if she will, and rest.

That is, I believe, the peril which threatens us to-day—a reaction from the old natural. Yes, as all unnatural things are, in the last analysis, natural; but to be resisted by all the wisdom and patience and self-control of which we can possess ourselves.

There is danger that an outlet may become a drain; that the associated life of women shall make inroads upon the associated life of man and woman and child; that a woman may turn mind and body out of house and home and into committee rooms and clubs and congresses; that manifold "charities" may leave small room for charity, entertainment for hospitality, symposiums for study, church work for religion; that the only class under heaven totally bereft of leisure shall be the leisure class.

"Leisure!" You recall the hysterical reply made by Mrs. Makely to Mr. Howell's Altrurian, who innocently inquired how the leisure class employed its time.

But let Mrs. Makely pass, as a woman but half sincere, at best, who likes to be "in things," and is not averse to "papering the house of Gawd" by the real Altrurian's efforts, and modestly appropriating the thanks for the same. Let pass, also, that class of persons (if it exist) who, to quote Mrs. Makely again, being not quite confident of their social status, "use philanthropy to work up with." ("It's better than religion," explains the lady, "and you can't accuse 'em of it!")

Let us dismiss all that class, which surely does exist, of those who follow philanthropy, as they would bacteriology, if it were the fad, and exploit their "subjects" and "cases," with a due sense of the humorous and grotesque, if not of the pitiable—with a due sense, also, of the value of the "lower classes" as a foil to sweet charity in their own persons.

Eliminate all shrews and merciless ones, whose assumptions of philanthropy are something to make the angels weep, and the poor to gnash their teeth and howl; all those persons, also, with more time and money than inclination, who are dragged unwillingly into the work by persons with more inclination than time or money.

Eliminate all persons of unworthy motives and doubtful motives and curious motives, and leave only for consideration the earnest, honest-hearted women who simply want to help and mean to help.

What did our grandmothers do who wanted to help? They made frocks and knitted stockings for their poor neighbors, baked for them, "sat up" with the sick, laid out the dead with gentle, kindly hands, and took the motherless children home for a spell. They knew all about these people as neighbors, and gave good advice, along with more tangible service and a personal interest, not devoid of some harmless pride if their efforts bore good fruit.

But we have improved on all this. There's a commissary department and an aid society to dispense bread and clothes; the children are cared for in the creche; we send a paid nurse to the sick. We have found out what organization can do. We don't wear ourselves out after the artless fashion of our grandmothers.

No, we have refined upon that process, too. They won tired feet and an aching back. We rasp our nerves until a good healthy ache would be relief. They took leisure for an honest tear over suffering. We would like to, but we vote that wasted energy, and offer consolation with one eye on the clock. Their charity was handwork. We touch a button, and the wheels go over us like the car of Juggernaut.

What did the disadvantaged members of society think of our grandmothers? They thought of them as kind neighbors and friends who sought to help, because they knew their misfortune, and also knew the golden rule. What do they think of us? The "masses" think of the "classes" as abstract existences of inexhaustible resources of supply, gratitude toward whom would be quite a superfluous sentiment. Or, as I once heard it expressed in an agitators' meeting: "Yes, they is doin' a good deal to keep us from risin' up an' takin' our rights."

Now, what are some of the facts that we need to keep ever in mind?

First: That the science of sociology is in an extremely inchoate and tentative state, and that head-professors do not yet agree as to some of the first principles thereof.

Second: That wholesale relief of deplorable conditions (however imperative it may become) is always attended by grave dangers of occasioning evils as great as, or greater than, the ones we aim to obliterate.

Third (and most to our purpose to-day): That the demand for such wholesale methods is very largely due to the lack of individual, neighborly care of one fortunate for one unfortunate.

Now, I pause to say again, I am not unmindful for one moment of the vastness and the importance of the results achieved by women's associated efforts. As I sat here yesterday and listened to the reported work of such organizations as the Chicago Women's Club and a score of others that are doing God's work in the world, a spasm of remorse seized me, that I contemplated the utterance to-day of any word which might seem to the undiscerning an abatement of the praise and honor justly due them. But then—I recalled one member of my acquaintance who, when urgently pressed to take the chairmanship of an important committee for some work of civic reform, said, with a sigh of genuine resignation, "Well, yes; I'm chairman of so many committees; now that one, more or less, doesn't matter," and remembering this, I took courage for my Jeremiad.

And this brings me to the fourth postulate, namely: That if every woman who feels the life being literally sapped out of her by the incessant and cruel demands made by the exigencies of organized philanthropy would *stop* and *drop* all that she must, in order to live her life serenely and completely, the kingdom of heaven would draw nearer to us by a great bound.

If need be, drop it all—all—but, in the name of everything that is good, let us recall the fact that social regeneration isn't a medicine entirely for the "other person;" that there is a time-honored maxim which runs, "Physician, heal thyself," and that if we have not the kingdom of heaven within us, we need to be born again into the inheritance of our own proper powers and possibilities before we can greatly assist in the regeneration of society.

Why is it so hard for us to do as little as we ought? Because we are caught in the flood-tide of remorseless activity, which is the complement of long-enforced stagnation; because the inertia of motion is as much a law as the inertia of rest, and we are *started*; because many of us, I fear, are unable to join in that hymn of Jean Ingelow's,

"I am glad to think
I am not bound to make the *world* go right,"

having well-defined convictions to the contrary!

And that isn't wholly bad. Nay, infinitely better than the state of mind which sings it, not in humility, but in lazy complacency. But do we not need to curb our super-abounding inclination to put an active hand to "*whatsoever* things are pure and lovely and of good report"? We are bidden to think on these things, but that doesn't necessarily

involve the formation of a stock company in behalf of each and every one. And if we do this, we will not "think on them" so much or so finely. Charles Darwin bemoaned the fact that his intense devotion to natural science robbed him utterly of that sense of the grand and beautiful in nature which was a prominent characteristic of his youth. There is peril of losing the charity that suffereth long and is kind, that vaunteth not itself and is not puffed up in the new kind of charity that begins not at home, but in the committee-room, and ends on the rostrum and in the newspapers.

Would it not be good, ladies, for each of us to ask ourselves a few searching questions? "Am I attending to my own regeneration? Am I being as good a woman as I can in my interior life? Am I living out my own days as one should who claims to have a passion for righteousness, and to be working to help establish righteousness in the earth? If I am hurried, feverish or cross, is it not time that I declare myself an officious person and drop some of this self-assumed burden, till I can go on my way rejoicing?"

If our lady is alone in the world, we must grant her some right to dispose of her life as she will; but if she be a wife and mother (as, let us be glad, most women-helpers are), must she not ask herself other questions? "Can anything warrant my being a tired and nervous woman at home, giving the fag-ends of my strength and buoyancy to those who are nearest and dearest to me? If my husband toils to set me free from toil, shall I reward him with being pre-occupied and inscrutable with my Dante or mediæval architecture, or even with my schemes for making home happy for the workingman? Can any possible service I may render other people's children promise better results (even for them, in the long run) than that my fortunate children shall be brought up to the highest and finest sense of obligation to those less fortunate? Can I accomplish this better than by establishing personal, sympathetic relations between myself and my family on the one hand and some other family toward whom our motto shall be "not alms, but a friend"?

"Not time for this?" We must take time. Remember the poor we have always with us, not, as Mrs. Makely naively informed Mr. Homos, in order that the rich may never lack occasion for the exercise of the beautiful altruistic sentiment. All our charities are necessitated by fundamental defects in our social organism. Real civilization will begin when all charity in the somewhat degraded sense of physical relief will have

become obsolete with the need for it. Then charity in the holier sense of love and good will shall exert its sway over a unified humanity.

But the conditions which we to-day deplore owe their existence chiefly to the unnatural separation of the classes. Edward Everett Hale has well said that college settlements are a great step toward the solution of social difficulties, but that family settlements would be a far greater; and I solemnly believe that if every woman who yearns to help would patiently make friends with some one family bereft of work or comfort or encouragement, and as patiently strive to lead her household with her—it would be supremely worth while—yea, if in order to do it, the club rosters which had known her name should know it no more forever. And then, to come nearer home: Let us think of those most obviously deserving of our consideration. There are our poor relations! A Japanese gentleman came to a Christian missionary expressing a wish to embrace Christianity, because of the relief it would afford him from responsibility toward his family connections. He had observed with interest that a Christian could live, without reproach, in the utmost splendor, while persons of the same blood of his father or mother were in a state akin to penury and in no way recognized as belonging to the same social category. Let each woman ask herself if she is contented with the philanthropy that takes note of the kinship of all humanity, with defects in delicate consideration toward one's demonstrable kin.

And then, our hospitality! If we entertain them that entertain us what reward have we? Do not even the Philistines the same? Oh, the beauty and heavenliness of a home where the empty-handed guest is not the less but the more welcome for his emptyhandedness! As if one's acceptance card should be construed as a promissory note of reciprocity—"the substance of things hoped for," as it were! As if we should be so awfully obliged to a woman who, we know, is just "paying off her indebtedness" and is "so glad to have it over with." And so we are, aren't we? Then why not let that little account stay balanced for a while, and ask ourselves about some of the plain, good folks of our acquaintance, to whom an evening in our home and at our board would be a taste of heaven. Something, too, about the young men and young women who have no place on earth to go, and yet must and will go some place.

Aren't we content to help decent people? Do we rather yearn to snatch the half-charred brand from the burning? Of course we want to help decent people! Then let us ask ourselves some questions that will

show us better—*how*, and the brand-snatching business won't be so pressing.

And all our house-helpers and those who make our clothes. Mrs. Makely was enthusiastic over little Miss Camp because she sewed "so cheap." Do we ever thoughtlessly purchase garments at prices that are starvation or a heartbreak or ruin to some poor woman who makes them? Do we always remember that the social problem is in our kitchen, as — who was it?— said to the American women enthusiasts during the Greek war: "Ladies, the Greeks are at your doors; see to them."

If one is a faithful, careful, high-minded woman, wife, mother, relative, friend, hostess, mistress, she won't have time for associated work. Then let it go, if this be true; but it isn't true. She won't have time for the civic federation Monday, and the free kindergarten Tuesday, and the summer schools Wednesday, and the new hospital Thursday, and the country week Friday, and the sewing school Saturday. But then she won't have to go to bed Sunday to escape hysteria! She *will* have time for some one at least of these things, and she and her home will be the better for her participation therein. And she will have some time for such invaluable intellectual help as the club gives, too.

And what she does in the way of associated effort will be genuine, wholesome—reflecting and enlarging her personality. And she will bring to these councils sweet reasonableness and a weight of well-rounded character.

I know there are women who live thus, who make their clubs and other associations a means to an end, not the end itself. It is only needful that we all do this and then the real beneficence of association will demonstrate itself anew. Let us henceforth refuse to be swept along by the power of numbers, after the wholesome initial impulse has died away. Let us do this *because* we believe in association and would not witness its suicide.

The call to-day to women is *to live their own lives more abundantly*. We've only one life to live—here—and we are each of us one of those in whom God wants to see his image perfected. "In union there is strength." Yes, but it is not the union of the bundle of dry sticks we want, but the union of the separate live twigs upon the common tree.

The appeal in behalf of woman is now, not as much to man as to woman herself, to give herself

. . . "space to burgeon out of all

Within her . . . make herself her own.

To give or keep, to live and learn and be

All that not harms distinctive womanhood."

CAROLINE J. BARTLETT,

Minister of the People's Church.

Kalamazoo, Mich.

THE PRINCIPLES AND PLANS OF WORKING GIRLS' CLUBS.

One of our clever women closes a course of lectures on "Household Economics" with a lecture entitled, "Organized Living," organization seeming to be the cap-stone of civilized living.

So in the social life, the same evolutionary principle is at work, with the hope of saving time, labor and brain force, that the present generation may receive the greatest benefit with the least wear and tear.

Through organization many ways are devised to keep people employed and contented. The small fireside with the assembled family is enlarged to the larger fireside with many families and a variety of amusements. When people with everything to make home attractive find diversion in the variety provided by club-houses, casinos, etc., how much more necessary is it for those who have no attractive surroundings, or live alone in a small cheerless room, to have some cheery place where they may meet congenial friends and indulge in some innocent recreation.

This is the thought that has devised Working Girls' Clubs, with the many other associations for the people.

It has been said that this is the age of humanity, and when we consider all the means devised for the amelioration of suffering it would seem impossible that there should be room for disease and sin. Alas! Theory and experience do not agree, and we must only hope that through a better knowledge of living, and the ounce of prevention, that may divert the minds of the thoughtless and ignorant, so shall we find the pound of cure for sin and despair, and thus see a bright future for that great seething mass — the people.

Working Girls' Clubs will appeal to every one as a splendid opportunity for the girls who drift along without any special purpose after their day's work is done, except to "drown dull care."

The first effort toward club work among working girls that I have been able to find was made in England over thirty years ago, under the

auspices and control of the English church ; but it was about fifteen years ago that the Working Girls' Clubs sprang up spontaneously in several places, but not under any church. The denominational religion was not questioned, which placed the work on broader and more far-reaching lines.

These clubs have been guided by cultivated women, who, appreciating the barren lives many of the young girls led, and endowed with that love for humanity that makes "all things possible," hoping to make the lines between capital and labor as faint as possible, have devoted their leisure and influence to their formation.

A Working Girls' Club is, first, an "organization formed among busy women and girls to secure, by co-operation, means of self-improvement, opportunities for social intercourse, and the development of higher, nobler aims. Second, it is governed by the members for the members. Third, it strives to be self-supporting." "Clubs should be unsectarian in character, vigorous through the Christian spirit which unites in deep and earnest purpose those of differing forms of faith."

The club formed among the mill girls at Lowell, Mass., vied in intelligence with any of the women's clubs. These girls came from the bone and sinew of our American people—the sturdy farmers of New England. Necessity was their opportunity. The mill hands in that place were Americans, there being no imported labor, and they came from an intelligent element. The class of people who braved that unknown sea to cast their fortunes in this new country several generations ago are very different from the class that comes to us now. These girls, in the early days of factory life in Massachusetts, felt intellectual needs, and their club life fitted them for larger and more responsible positions.

I do not wish it understood that I think old times are the best, but with very few opportunities it was wonderful what those earnest girls did for themselves. Now so many vocations are open to women, and so many avenues of learning and ways of helping those who will be helped, that there seems no excuse for ignorance or incompetency. Having read carefully the account of the convention of working girls held in Boston in 1894, I could take a report from any one of the clubs and read it to you with profit. These reports are sometimes written by one member for the club, and sometimes a composite report, written by several members ; and I would be glad to copy them word for word in this paper if the time could be allowed to hear them.

To become members of these clubs I find that members must be over fourteen years of age, and must pay dues, usually twenty-five cents a month. The club must be established on the fundamental principles of co-operation, self government, and the effort toward self-support; and before a club may join an association of clubs it must have a six months' existence and not be controlled by any other organization; but the association shall not control the local government of individual clubs. A circular of recommendation, however, advises clubs to meet in secular buildings rather than those connected with any religious organization, and to avoid notoriety as detrimental to the healthy growth of the club. The association assists clubs to secure good teachers, physicians and lecturers, and makes known the aims of the working girls' clubs to those desiring to form such clubs.

I was much interested in one point that it is thought desirable to cultivate in the clubs; that is observation among its members. The lack of observation is a great defect in any walk of life. It is so necessary in the mother in the care of her children to be able to detect changes—the little ailments that are usually so quickly and easily cured. After having that thought in my mind, it was emphasized by having one of my neighbors say of another, "that child is slowly dying before the eyes of its mother, and she does not see it." In London, when the girls had to walk a long distance to their work, lectures were given them in architecture, that they might distinguish the different styles of buildings they passed, and be entertained and taught to cultivate that habit of observing, for we do go through the world with our eyes closed to a great deal that would stimulate thought. These girls learned truly to read "stories in stones."

Another habit that is inculcated and spoken of in all the circulars about the club work is thoroughness—a habit that becomes a virtue, and makes a girl more competent and valuable in any position in life. "A deep sense of responsibility must come into all club work. An engagement is an engagement, and can not be lightly put aside. Those who promise to take a class or to be present any given evening, must feel the necessity of being present." That article applies to all club work. A short conversation I had with one of the club girls under Miss Grace Dodge's influence while I was in the pursuit of knowledge, was very interesting. She said: "I wish you could hear Miss Dodge talk to us. The girls all come on her evening; we do have such a good time, and learn so much from each other and from the ladies who come to us. If

you keep your eyes open you can learn almost as much from people as from books. Then we feel the ladies do so much for us — giving us their time, and telling us so much we should never know otherwise — that we feel we must do everything we can to please them."

If girls can be taught to look upon work not as an ill but as a divine right — "one of the best things in life," for it makes pleasures greater by the contrast — a great good will have been accomplished.

The invasion of machinery and the endless subdivisions of labor make work in factories very monotonous. The daily round of duty does become a grind, and if we have nothing but that and loneliness to look forward to, the world is dreary.

In the club the care-takers or managers should understand the special needs of the girls who come under their care, also their special dangers and temptations, that they may, with advice and kind words, help these girls to keep pure and innocent through it all. So they advise the girls to select their own amusements, provided they are simple and varied, and the class work is interspersed, that all tastes may be satisfied. Patience, charity and unselfishness are the virtues to be inculcated.

A true religious life is the foundation of all that is good in club life. Schemes may be organized for the improvement of the working classes; they may be raised politically and socially; sanitary conditions may be established; they may have intellectual advantages; but when we come close to them — as woman to woman — and know their sorrows, trials and loneliness, we must place before them, as we have placed before ourselves, the joys and hopes of religion. "Philosophy! Socrates, if pursued in moderation and at a proper age, is an elegant accomplishment, but too much philosophy is the ruin of human life."

Many think that *any* one may minister unto the poor and needy, teach in a Sunday-school or manage a club; but it all requires preparation and training, intellectually and mentally. No good work can be done without preparation, and no living soul is without responsibility. We are always exerting either a good or a bad influence — the good influence is in the example, the precept and the word spoken. "A man's reach should exceed his grasp, or what's a heaven for?" But when we fall short of the ideal we have, perhaps we may receive the verdict "she did what she could."

At the last annual meeting of the Working Girls' Clubs in New York City, in 1896, eighteen hundred girls were represented. The Thirty-eighth

Street society numbers two hundred and twenty-five. As these clubs are established or are in process of establishment all over the country where many girls congregate, there is an array of club women that may compete with the membership of the general Federation. It is a great power in character-building.

In Massachusetts, in 1893, the Working Girls' Association numbered about sixteen hundred. It must be nearly double that number now.

There are also Home Culture Clubs, founded by Mr. George W. Cable, being small groups meeting in different places, and not interfering with each other. Organization among these clubs is only a "convenient place to start from." These small clubs spend one hour in reading or study, and one in sociability. The central organization provides something for these groups of people to do, knowing that without some object they will fall apart, and the advent of refreshments is known at headquarters to mean the club will soon die. These clubs are easy to arrange for, do not cost much, and lay no burdens on the members. The central office only requires that the club keep an account of its work on blanks which go to each member of the club. It mentions books read or to read, and is of great educational value.

The evolution of women into "workers abroad" can not be prevented, and they must work side by side with men, and their work should be equal to men's—they should be as thorough as men—but as workers in this large sense they need protection from new and untried pitfalls. This subject is one that might be enlarged and discussed from many standpoints, and I might go on and on; but it would be like the Scotch woman when she returned home early from church, and was asked if the sermon was all done. She replied, "Na, Donald, it's a' said—it's nae begun to be done." But before closing I would like to mention some of the subjects given and chosen by members of the Thirty-eighth Street Club for their Tuesday talks:

Elections—how should the results be met?

Must we do for others what we know to be good for them, against their wills?

The value of housekeeping knowledge.

How shall the homes be made more attractive than the saloons?

What can be done to make every club member an active one?

How to strengthen the weak points in our character.

Surely these are subjects we could ponder on with profit to ourselves.

That you may not forget that I represent New Jersey at this convention I will say that most of the manufacturing towns in the state boast a Working Girls' Club. The one we have in Orange has been a special work of Mrs. Gilbert Colgate. We hear of nothing but praise for it and the blessing it is to the girls in the hatting district. There is a large and flourishing one in Newark, also in Hoboken, Paterson, Jersey City, that I know of, and I feel if they could send representatives to the yearly meetings of the State Federation they have as many qualifications to make them eligible as those already enlisted in the Federation, and it would be another bond of sisterhood among club women.

MRS. M. T. YARDLEY,
New Jersey.

STATE BOARDS OF CHARITIES.

The writer, inexperienced in the preparation of such documents as this, can only offer in justification for her temerity in presenting a paper to such a body the explanation that she had the good fortune to be instrumental in securing for Tennessee a state board of charities. With the hope that the women of Kentucky may be equally fortunate in similar work, she ventures to tell her story.

State boards of charities, as they exist in most of the states which have them, are composed of six members from different parts of the state, chosen equally from the two great parties, that politics may be eliminated from their discussions and actions. The governor is, *ex officio*, president of the board.

The importance of this provision is regarded by such states as great. It gives the governor the opportunity of knowing minutely, with little labor to himself, the condition of all the institutions of the state. He is not necessarily present at all the meetings, one of the board being chosen as chairman; *he* presides ordinarily and directs the work of the board. The governor is, however, the official head. He is frequently present, and is familiar with the ideas and plans of the board. He gives the board all the executive authority it needs, and it is thus enabled to act promptly in an emergency. All investigations are ordered by him, and a dignity and official position are thus given which could be attained in no other way.

In some of the states, Indiana and Massachusetts, for instance, women are members of the board — in the latter state there have been two since

1886. In these states their work has been highly valued, though it is the opinion of some that their presence might prove embarrassing. As there is a large female element in the jails, penitentiaries and insane hospitals, it seems eminently wise that women *should* assist in the inspection of these institutions.

The members of the board are appointed by the governor and serve without remuneration, their traveling expenses being paid. They should be citizens whose character and reputation for high-mindedness and fair-mindedness will entitle their opinions upon any public question to careful consideration and great respect. They should not be selected because of their party affiliations and political shrewdness, nor because of their sectarian inclinations, nor, last and not least, because of their family connections, but because, disregarding all these attachments and entanglements, they possess a breadth of vision and warmth of sympathy that can embrace in consideration all humanity; because, with their powers of discrimination and foresight, they will be able to suggest checks for growing evils and advise and aid reforms.

An appropriation of from twelve to eighteen hundred dollars has usually been secured, with which to pay the salary of a secretary. It is important to secure a good secretary, for upon his capacity and activity the success of the board largely depends. He must often visit the state and county institutions, and it is he who prepares and sends out blanks to jails, workhouses, hospitals, etc., for the statistics upon which the annual report to the governor and legislature is based.

In most of the states the matter of education is organized and systematized from the primary schools up through the grammar grades and high school to the college or university. There are superintendents and boards of education. Why not such board, system and organization for penal and charitable matters? All the arguments available for the one apply to the other, though more urgently.

The duties of state boards, as generally set forth in the acts of the legislatures creating them, are:

First. Inspection and report upon all state charitable and penal institutions, all county or district jails and city lock-ups and all poor-houses. The reports include a full census of inmates, their physical, moral and social condition, their duties, the discipline maintained, and a statement of cost and expenses to be used for comparison with those of other institutions. These inspections are made frequently and at unexpected times, so that the every-day condition of things may be known.

Second. The tabulated and condensed results of inspections and reports should be presented to the governor, to the legislature when in session, and *especially* to the public, with such advice regarding the correction of evils and the extension and direction of the work as the board may be able to give. The reports should be full and fair, praising good work when found. It would be a mistake to consider that in practice these boards have proved unkind critics. In public as in private institutions good work is more frequent than bad, and superintendents have earned appreciation and received commendation from them when it could be expected from no other quarter, real conditions and difficulties not being generally understood.

Third. To such boards are frequently submitted the location of state charitable and penal institutions and the plans and estimates of the buildings, but they have nothing to do with the expenditure of the money, their duties being advisory and not executive. As the members and secretary of the board are constantly traveling over their own and other states, visiting and examining the location, the safety, the healthfulness of like buildings and the management generally of such institutions, their advice is of great use to a local board.

Fourth. The annual estimates and demands of every nature of all state institutions, penal and charitable, are submitted to them for their advice and recommendation before presentation to the governor and the legislature.

Fifth. In some states they are authorized to convene annually for consultation with the superintendents of the poor and the county agents for the care of children.

These conventions are held one year in one part of the state and the next year in another, so that the people generally may have an opportunity to be present and become personally interested in and learn of such matters. The expenses of such convention are met partly by the people where the convention is held, partly by the different counties sending officers or delegates, and partly by the state.

The members of boards frequently procure the publication and free distribution of pamphlets and papers on social topics written by eminent authorities on such subjects, and thus arouse an interest which frequently effects the abolition of abuses to which attention is thus called.

There are now in the United States nineteen so-called boards of state charities; those in Massachusetts, Ohio, New York, Pennsylvania, Michi-

gan, Rhode Island, Connecticut, New Jersey, Illinois, Indiana, Minnesota, Colorado, South Dakota, North Carolina, Montana, Tennessee, Wyoming, Wisconsin and Kansas. Of these, Rhode Island, South Dakota and Kansas have boards of control. The Massachusetts and New York boards have limited administrative powers, and only supervise *charities*. All others, practically, have no administrative powers and supervise both charities and corrections.

The board of inspection rather than the board of control has never been more forcibly and ably advocated than by Dr. Richard Dewey, superintendent for many years of the great asylum for the insane at Kankakee, Ill., in a paper entitled "State Policy in the Care of the Insane," read by him at the National Conference of Charities and Corrections at Denver, in 1892.

Coming from an asylum superintendent under the supervision of a board of state charities, this opinion is of great weight. He says :

"Every state should have its board of public charities, possessing advisory powers and duties, and the right and duty of inspection and investigation and of reporting its conclusions in relation to finances, humanity, efficiency or any other subject. Such a board should be appointed by the state authorities, and be non-partisan, representing both the leading political parties.

"No compensation should be allowed to any member of these boards except for actual expenses. Their labors will thus be performed from motives of public spirit; and only men will accept such office who are philanthropic in their ideas. A board of state charities uncompensated and serving for honor, and with advisory powers, I believe to be preferable in the present state of affairs in our country to a salaried commissioner or board of commissioners with mandatory powers.

"As soon as a salary is attached to a position in the gift of a state executive, it becomes an object of petty ambition to persons who have rendered services of a purely political nature, and such a position is too often given as a reward for such services. If the salary is not a large one, furthermore, only persons of mediocre ability will seek it; and it is not to be expected that our states will be willing to create boards . . . sufficiently high-salaried to command first-class ability. It is much to be preferred, therefore, that public-spirited citizens should hold such positions and labor in them from an honorable ambition and motives of humanity and benevolence, and having advisory rather than mandatory powers.

The responsibility thus remains fixed where it should be — in the immediate management of the institutions, which can better work out individual excellence than if all are reduced to a dead level by rulings of mandatory commissioners."

It may be of interest to you to hear how our Tennessee board, which has just held its first meeting, was obtained. In June, 1894, the National Association of Charities and Corrections held its annual convention in Nashville, the first time that this organization had met in the South. As a result of considerable correspondence and the personal appeal of the president of United Charity Association, a supplementary meeting was held in Memphis.

The delegates spoke eloquently in behalf of prison reform, child-saving work, homes for ex-convicts and reform schools for girls and boys. It was noticed that reference was constantly made by them to state boards of charities. Such organizations were entirely unknown to the audiences addressed by these speakers, and when inquiry was made concerning them, Gen. R. Brinkerhoff, for many years a member of the Ohio board, of which he is now president, gave a full account of its organization and work in that state, detailing the beneficial results and urging that we in Tennessee secure this blessing for ourselves.

In October of the same year the Philanthropic Committee of the Nineteenth Century Club brought Mr. Philip W. Ayres, then secretary of the Associated Charities of Cincinnati, to lecture upon the "Problem of the Poor in Cities." In visiting our institutions before delivering this lecture, he spoke constantly of the evident need of a board of county visitors, which would naturally be appointed had we a state board of charities. As some of us who accompanied him had never been inside of these institutions before and were horrified at their condition, we readily saw that what was needed was an interest on the part of the public manifested through a body of authorized visitors.

A direct appeal was soon after made by the secretary of our associated charity organization to the chairman of the Philanthropic Committee of the Nineteenth Century Club to use the influence of this body of three hundred and fifty women to secure for Tennessee such a board.

Letters were immediately sent to the governors of the seventeen states then having these boards, asking for information and for their opinion as to their value. Answers were promptly received, and I quote a few lines from some of them.

The governor of Massachusetts, which has had a state board of charities since 1863, says: "It seems to me there can be no question as to the value and importance of a state board of charities. Under its auspices a large amount of legislation in the interest of the insane and other dependent classes of the state has been effected."

Claude J. Mathews, governor of Indiana, writes: "It has proved eminently satisfactory to our state, and its duties would be enlarged rather than curtailed. I believe the people of your state would find such a board of value in the higher and better conduct of your public institutions."

From Illinois we hear: "The Illinois State Board of Charities was created by the legislature in 1869 and has been in existence ever since. The operation of this board in our state has undoubtedly been beneficent. Its right of visitation has certainly resulted in establishing a higher standard in nearly all of our institutions and acts as a check to many abuses that might otherwise grow up. Local trustees and local boards are well enough, but are often reluctant to expose wrongs for which they might themselves feel, in a measure, responsible. Besides, our Board of Charities is directed by law to visit at least once a year not only the state institutions, but all of the county and city charitable or penal institutions, such as poor-houses, jails, work-houses, etc. These investigations, especially in some of the more remote counties, have brought to light and remedied many abuses.

"Our board audits the accounts of all of the state institutions, and is therefore able at the end of every quarter to make a comparative analysis of their expenditures, thus enabling it to see at a glance whether one is being managed extravagantly or another niggardly, as the case may be. The supervision of this board undoubtedly promotes efficiency of service and uniformity of administration.

"On the whole, I may say that the importance of such a board is well recognized by thoughtful men in this state."

And so, to the end, the verdict was always the same.

A bill was prepared, in most particulars a copy of the Ohio act, and was introduced simultaneously into both houses of the legislature, which was then in session. It was referred to the Committee on Education, where it seemed likely to abide permanently.

We then appealed to our Ohio friends, asking some one of them to come over and help us. The members of the board were glad to do this missionary work, and sent, at their own expense (though the Nineteenth

Century Club had offered to pay the cost of the journey to Nashville), Mr. Joseph P. Byers, clerk and secretary of the Ohio board. His address was an able one and his interviews with the members of the committee most effective. Still, it is conceded by on-lookers that the bill would never have been recommended and passed, so engrossed was the legislature in the gubernatorial contest, then at its height, but for the watchfulness of one of the "club husbands" who, then at the capital on personal business, felt a keen interest in the work of this especial club committee. This "club husband" found that the bill could not be passed with the appropriation, twelve hundred dollars, for the secretary's salary, so it was passed without it, with the hope that the club by some sort of entertainment might make the amount for the first year.

A gentleman has been found who is willing to perform the duties of clerk, trusting that, the board recommending it, the legislature will grant him compensation later.

There are many state institutions in and about Nashville which have been visited and the superintendents made to feel that the board is their friend. Since the railroads have granted passes to the members, it is hoped that all the institutions of the state may be visited and so good a report of the work done presented to the legislature that an appropriation for expenses may be secured at its next session.

Though organized but a few weeks, this board has, by its wise counsel, saved the taxpayers many thousands of dollars, and done a great service to the erring boys and girls of the future.

The legislature at its last session passed a law authorizing each county to build a reformatory. The State Board of Charities, realizing that this would mean a number of small institutions, poorly equipped, has prevailed upon the counties to give, instead, the amount of money that such an institution would cost to the State Reform School at Nashville. In this way a competent superintendent, trained teachers and modern appliances can be secured.

That women in the South may feel confident of accomplishing any work they set out to do, be it of what nature it may, is proved by the success of the women of Memphis, who should feel encouraged to undertake still greater things when they reflect upon the results of their efforts at local reform and improvement.

Finding, upon the occasion of their visits to the poor-house, the sick neglected, the food poor and unpalatably prepared, the laundry floor sink-

ing and the whole building falling about the ears of those obliged to work there, the matron incompetent, and the physician charged with cruelty, such representations were made to the County Court as led them to appoint a committee to consult with these ladies and the poor-house physician. As a result of these joint consultations, a petition asking for a new ward for consumptives, a new laundry, better pay for cook and matron, therefore better service, and nurses for the very sick, was drawn up, presented and granted by the County Court.

Some twenty ladies were present at this session of the court, where they were most courteously treated, the occasion being made an opportunity for the most gallant speeches by the county solons, to which a graceful reply was made by one of our number.

These improvements have added greatly to the comfort and well being of the inmates.

Rejoice as we may at such successes and at the increased thought and interest now given to the dependent, delinquent and criminal classes, yet we can not feel that the work should end there. The frightful increase in crime and in vice, if it continues, threatens the very foundation of the social structure. During the existence of slavery many philanthropic people in the South busied themselves with palliative remedies. Laws were passed prescribing the food and treatment to which a slave was entitled, and doubtless much good was done thereby. But what the situation demanded was not so much *care* for the *slave* as the *abolition* of *slavery*. And while I urge upon our friends in Kentucky and in all the states that have no state boards of charities the absolute necessity for such boards, I would be deceiving them if I left the impression that *that* is all that is necessary. General conditions must be improved, so that the number of vicious and dependent people with which such boards and the institutions they supervise are called upon to deal may be lessened. While perhaps a fraction of these people inherit tendencies which make of them what they are, yet only a small portion of them would develop these tendencies if general conditions were more favorable and wages more nearly in proportion to the requirements of the day. A civilization under which the proportion of criminals and dependent population is increasing is doomed to speedy decay. We may shut our eyes to the fact, but just as the boat going down the rapids will sooner or later go over the falls unless its course is reversed, just so the present tendencies can have but one end — the shipwreck of all that for hundreds of years men have labored and

toiled to achieve. Though history is as full of the fall as of the rise of nations, we seem deaf to her warning and fondly imagine that around ours has been drawn a magic circle that shall keep us from harm. But in nature there is only law, and if we would escape the fate of others we must avoid their mistakes. It was poverty that lost the Roman citizen his manhood, and with that his liberty, and these twain losses paved the way for the destruction of the civilization of that day. Men who live from hand to mouth are not free, and human nature being what it is, they can not be free. It is idle to say that they need not so live. To be permanent, it is not enough that a civilization shall give a man a chance, but such a chance as he has the perseverance to avail himself of. The improvement of human nature is very slow. Dealing, then, with the human nature we have, we must so free opportunities and increase well-being as to prevent the growth of crime and pauperism. State boards of charities we must have for the care and help of the fallen and the helpless, but let us not feel that our duty to our fellow-man and to posterity ends there. To raise the fallen is good, to keep men from falling is better, but to establish conditions where men shall keep themselves from falling is best of all.

MRS. BOLTON SMITH,
Memphis, Tenn.

FIRST CHRISTIAN CHURCH, FRIDAY, MAY 29TH.

11 A. M.

SOCIAL ECONOMICS.

CHAIRMAN: In arranging the work for this department the committee was actuated by a desire to make the subjects presented, and all the reports presented, bear as much as possible on practical work, so that the clubs visiting the Federation meeting may take home with them some practical ideas, which they could immediately, if they so desired, put into practice. The circular sent out by the committee requesting responses by the clubs in the way of reports of practical work accomplished, or contemplated, along any of the lines indicated by that circular, met with very meagre returns, and if any of the clubs find that

any of the work has not been reported, which will be presented by this committee, the committee wishes to have their attention called to the fact.

It is surprising to find that we have received reports from only three Protective Help Associations, and nine clubs doing municipal work. The legislative department and the department of sociology will make like meagre returns. Out of two hundred circulars sent to clubs, as reporting along the line of social economics, you will see there was a small return of any practical work. We had hoped in arranging the programme to make the reports of these clubs in a condensed statement offered by each member of the committee along one line, but we have found by a practical working of the programmes in other departments that two hours can not be made to contain more than one hundred and twenty minutes, and that if we have three or four papers to submit, the writers of these papers, though cautioned to hold themselves within the limits of fifteen minutes, have magnified fifteen sometimes into thirty, and therefore all reports are necessarily shut out. To avoid any possible mistake this morning, our committee has selected the papers to be read first, and possibly after each paper some short talk on that paper, possibly by one person, and will leave our own reports, entertaining and instructive as they are, for the last part of the programme. We hope very much that we shall be able to get through with the papers and talks in time to give you, by our reports, some idea of the magnitude of the work accomplished by the clubs reported.

The first paper on the programme is by Mrs. Belle M. Perry, of Michigan, on the subject of "Women as Conservators of Public Health." I take pleasure in introducing Mrs. Belle Perry, of Charlotte, Michigan.

WOMEN AS CONSERVATORS OF PUBLIC HEALTH.

Women are inevitably, in a larger sense than they know, conservators of public health. Let us look at our ground. What is public health. The public are the people. Public health, then, is the people's health. Women are, themselves, one-half the people. They are the mothers of all the people. They are the care-takers of all the children from birth till school age. It is women, then, mainly, who supplement the care of mothers during the six, eight or a dozen years of school life. It is women who plan and prepare the daily food for the world. It is women who oversee the sanitary conditions of the homes. It is the mothers who are the instructors of the children in regard to the mystery of life, or who ought to be, and who will be when they know what infinite crime and suffering might be saved by teaching the children wisely of the sacred powers of the gift of potential parenthood, and the far-reaching dangers and inevitable injury attending its misuse.

In health and in sickness it is the women of the world who are looking after and taking care of the people of the world.

Women, then, have a mighty power and responsibility as conservators of the public health, both physical and moral, even in their time-honored, world-conceded sphere.

This much granted, it follows, inevitably, that any cause of ill-health, or indeed any cause of any ill whatsoever that affects human beings, is of legitimate, vital and immediate interest to women. Whether that danger lies in her own ignorance, her neighbor's ignorance, an unsanitary school-room, impure water supply, foul alleys or basements in her immediate neighborhood, or in the heart of the city, if the menace to the people's health exists, the interest and the duty are hers to know about it and to have it corrected.

The laws of health emphasize the unity of humanity, the oneness of of the great human family, the inseparableness of home interests from civic interests.

We must be our "brothers' keepers" if we would keep ourselves. The slums are a perpetual menace to the palace. Cholera in Hamburg means danger in Chicago.

What mean these mighty truths? Woman's responsibility and the unity of humanity. They mean that the crying need of the world is for awakened and enlightened womanhood and motherhood. They mean a sacred

obligation on the part of those who are beginning to comprehend to evolve ways and means to arouse and enlighten the rest, and to see to it that the coming generations of mothers are better and better fitted for the high responsibility which will be theirs.

The most reckless waste of the age is in the neglect to develop the human plant to the height of the possibilities within every child. The state can ill-afford this reckless extravagance.

A poor little girl was once set adrift in the world to "come up as best she could." From that neglected child descended two hundred criminals and a large number of idiots, drunkards, lunatics and other unfortunates.

What an object lesson in sociology!

If the results of ignorance are the state's charge, how much more should the prevention of such results be the state's charge, both from the standpoint of justice and of economy?

If nobly developed human beings are what constitute a state, and right-forming is more just and economical than reforming, and possible as well, what can a state not afford to do to competently fit these coming conservators of the public weal or woe—the girls of to-day—for the high mission which shall be theirs to-morrow?

I know a beautiful young woman who has that wonderful charm of manner and beauty of spirit which wins at once every child which comes into her presence, and the wish of that young woman's life is to become a well-equipped kindergartner. She is rich in possibilities of use to the world but poor in pocket, and years of work stand between her and the fulfillment of her dream. The world will sustain a loss which it can ill afford if those noble possibilities remain undeveloped.

This is but one case among many, and our penal, reformatory and charitable institutions are crowded because of the world's great need of workers along the line of right-forming, and in this line the true kindergartner holds an important place.

We have our national provision for the free education of a large number of young men in military schools. How infinitely more important is the country's need of defense from itself, in saving its own from wrong character-forming, and thus doing away with the supposed need of military schools.

As we have said, women are themselves one-half this "public" which we are talking about, probably more than one-half.

The little girl in her essay on "Boys" said: "Man was made before

woman. When God looked at Adam he said to himself, 'Well, I think I can do better if I try again,' and then he made Eve. God liked Eve so much better than Adam that he has made more women than men ever since."

If it be true that there are more women than men in the world, may we not construe it to mean that more women are needed in these days of awakening, to provide for wrong-forming in the past, and to provide against wrong-forming in the future.

Let us see for a moment how far women are the conservators of the woman half of the public health.

There are physicians of world-wide fame who make the alarming statement, based upon what seems to them convincing proof, that American women are deteriorating physically.

They claim, further, that this deterioration is owing mainly to causes entirely in woman's power to change.

If this be true it is the business of women to know about it and to seek out and apply the remedy.

I wonder how many women here to-day are physically stronger than their mothers.

It is said that a standing toast for medical convention dinners is, "Woman, God's best gift to man and the chief support of the doctors."

Dr. J. H. Kellogg, of the famous Battle Creek Sanitarium, has written me within a fortnight: "I am confident that at least three fourths of the chronic maladies from which women suffer are due to unhygienic dress. I am sure my estimate is a very conservative one."

We are told by physicians that displacement of the abdominal viscera among civilized women is the rule rather than the exception. This trouble among men is rare, and where it exists is almost invariably due to belt-wearing or some kindred cause. The average waist measure of the civilized woman everywhere falls far short of the ancient Greek model.

My sisters, these facts are significant. They point to a need of a wiser knowledge among women of physiology and hygiene, and the adoption of a mode of dress which shall admit of the natural, unhindered operation of every bodily function.

We must grant that women are largely conservators of their own health in manifold ways, and in conserving their own health women, as the mothers of the race, conserve the health of all the rest.

Women need to realize this. Girls should be taught it. The world

needs periodical revivals along this line. Parents will die for their children after they are born ; properly enlightened as to their responsibility as potential parents, they will come to accept as a sacred trust the importance of living in a way which can not harm the children that may be born to them.

Enlightenment, and again enlightenment, is the need that confronts us at every step in a solution of the problems of the time.

The unenlightened house-mother daily commits or permits errors in diet and in sanitation in her home, which mar the health and hinder the usefulness of those most dear to her, because she does not know.

These Rumford kitchen mottoes were written out of human experience :

“ Myriads of our fellow-creatures have perished because those around them did not know how to feed them.”

“ The fate of nations depends on how they are fed.”

I tell you there are reasons founded in irrevocable law for the disease, crime and countless ills which afflict humanity.

Dr. Kellogg tells me : “ Nearly half the children born into the world, in civilized countries, die before they are five years of age, and that our best sanitary authorities estimate that at least nine out of ten of these deaths would be easily prevented by the application of known hygienic measures.”

Another medical writer says : “ Besides the loss of so many children society suffers seriously from those who survive, their health being irretrievably injured while they are still infants, by ignorance and injudicious nursery management.”

This is a pitiful commentary on the education of women for their mission as mothers.

“ So enormous is the death rate among infants under one year, and so frequently is the cause of death improper feeding, that the French government has recently made it a law that any one giving an infant under one year old solid food, shall be severely punished. Another section of this law forbids nurses from using, in the rearing of infants committed to their care, at any time or under any pretext whatever, nursing-bottles provided with rubber tubes.”

Is it not most important that our girls should be taught the laws of health and sanitation ?

Our Michigan legislature passed an important law last year, it is this :

"There shall be taught in every year in every public school in Michigan the principal modes by which each of the dangerous communicable diseases is spread, and the best methods for the restriction and prevention of each such disease. The State Board of Health shall annually send to the public school superintendents and teachers throughout this state, printed data and statements which shall enable them to comply with this act.

"School boards are hereby required to direct such superintendents and teachers to give oral and black-board instruction, using the data and statements supplied by the State Board of Health."

This law is due chiefly to Dr. Baker, president of our Michigan State Board of Health, who drafted the bill. This is a work which may well interest club women. This is a move in the right direction. We echo the words of Abby Morton Diaz, and say:

"For humanity's sake let our young people take time from their geographies and Latin dictionaries to learn how to keep themselves alive," and, we would add, to learn how to live.

I would not ignore what women have done, and are doing, to promote enlightenment along the many lines in which public health and well-being may be conserved.

Women have written many valuable books along all these lines, which have done much to arouse public interest. Of these I will mention only those of Dr. Mary Wood-Allen, of Ann Arbor, Mich., as they deal in a most practical and beautiful way with an all-important branch of the mother's duty, which is disregarded and neglected to an appalling extent, and because of which neglect the world suffers in crime and ill-health to a degree undreamed of, except by a few of the most enlightened.

I refer to the early and wise knowledge of the laws of their being, which is every child's truest safeguard and sacred right. The books and pamphlets of Dr. Mary Wood-Allen in the hands of all the mothers of the world, and their teachings sacredly followed, would mean an immense falling off in the suffering and crime of the next generation.

Another woman's book which I also name because of the almost universal misteaching along another important line, is "The Religious Training of Children," by Abby Morton Diaz. It is the kindergarten thought applied to religious instruction. A wonderful book, but the teaching is as simple, beautiful and natural as the growth and blossoming of a flower.

The fact that there is a department of social economics in this great national organization is, in itself, a strong indication of the awakening interest among women to the unity of human interests and the responsibility of women.

The growth of an interest among educators in "child's study," and out of it a movement for mother's meetings in connection with school work, is another most encouraging sign of the times.

The work of women's health protective associations in various of the large cities is the beginning of a movement which promises much for an increased interest among women in civic affairs and improved municipal conditions. A convention of such associations was held in New York city in May, 1896.

I wonder if it remains to the efforts of women to evolve an enlightened system of sewerage and disposal of refuse in large cities! What women are accomplishing may lead us to expect as great results.

Indeed, a graduate of Vassar has lately devised a farm-fertilizing system of sewerage for that institution, which is a step in this direction.

The reports of practical and valuable work, given at this convention by clubs in the various cities, show that many needed reforms in sanitation await the active and intelligent interest of women in civic affairs.

A lady, who has recently been spending a few months in one of our large cities, said to me a few days ago: "There is no place in that city where one can get a good drink of water without buying it." Is it not possible that some very practical preventive temperance work is waiting on woman's efforts to secure abundant drinking places of pure, cold water in our cities and towns?

The president of our State Board of Health said to me a few days since, that every school building ought to be thoroughly fumigated with sulphur at every vacation-time; that public libraries should be periodically disinfected in the same way, the books being arranged partially opened, on racks made for the purpose.

If these things ought to be done, women are the ones who are going to bring it about.

It was a woman who was instrumental in bringing about the first state board of health in this country, the Massachusetts Board of Health, which was established in 1869.

The work of Jane Adams, as garbage inspector in one of the worst wards in Chicago, is, in itself, significant of the good results which are

bound to follow the intelligent interest and co-operation of women everywhere in human affairs.

Home interests and public interests, now and forever, one and inseparable, is the fact that confronts us everywhere when our eyes are opened, and that half of the public which is the mother of the whole, and which is its care-taker in childhood, its teacher in school-life, its feeder and sanitarian all the time, its nurse in sickness, its ethical instructor during all the most impressionable years of character-forming, this half of the public is consecrated forever by virtue of these sacred and all-including responsibilities :

To the cause that lacks assistance,
To the wrong that needs resistance,
To the future in the distance,
And the good that they can do.

BELLE M. PERRY,
Charlotte, Michigan.

MRS. ELIZABETH WINSLOW SHIPPEN: As women are the conservators of spiritual health, and as these delegations from every state are to take up the live questions of the day, I beg to claim three minutes from the chair for Mrs. Trout, of Chicago, to speak of an evil that is groping over of our land, and I am glad to speak of this evil on Kentucky soil, where the noble Kentucky women have raised the banner of home purity, and I hope that every part of the United States will, before the convention closes, uphold that banner of home purity and strengthen the women of Kentucky in their noble stand. I beg, therefore, of this convention only three minutes for Mrs. Trout to speak of that great evil which has eaten up Armenia, which has eaten up India, and which will eat up the women of America—polygamy.

CHAIRMAN: As our time is very limited this morning I shall have to refer that subject to the general convention meeting, and we will next hear from Mrs. Anne T. Scribner, president of the Health Protective Association, of Philadelphia. I take pleasure in introducing Mrs. Scribner.

The Woman's Health Protective Association was founded in 1892, as a committee of the New Century Club, Mrs. Edwin L. Hall being the first president. On the invitation of the New Century Club the president of the New York Association, Mrs. M. E. Trautman, made an address, and the women of Philadelphia decided then and there to organize a health protective association on the plan of the one in New York. The association seemed to meet a want in the city, for over two hundred women joined that spring. The country at this time had been threatened with an invasion of cholera, and the women of Philadelphia, following in the footsteps of their sisters in New York, woke up to the fact that women are very personally concerned in such a disease as cholera; indeed, we all know that to the women of the family fall all the arrangements of details in regard to health, and that, as women grow more and more alive to the dire results of neglect of sanitary laws, they are becoming more and more interested to see that those laws are observed in all the details which long centuries of domestic home-keeping have taught her are so important.

As mankind has studied the subject of public hygiene more closely, it begins to be plain how the crowding of human beings into the great municipalities has given rise to especial dangers to health and to life. For instance, the frightful herding of the poor in houses unfit for human habitation, with no sufficient water supply, and no efficient means of disposing of the waste from these houses, led to a condition of things in England at the beginning of this century, almost too bad to be believed. That people lived at all is the wonder, and it took but little to carry off large numbers of them at every epidemic. It seems incredible to us now, the enormous prejudice that had to be overcome before laws could be passed to cover the various points where regard for public hygiene could wisely interfere, but they finally were accomplished, and now every member of a community feels entitled to protection in regard to his health, just as he is in regard to his liberty and his property.

It is interesting to find that in many of these points we are simply returning to the cleanly condition of the most prosperous ancient cities. Sanitary laws have been in existence from the earliest times, and if the laws laid down in the Pentateuch had been obeyed by Christian nations, preventable diseases would not have made the ravages they have through all these centuries. The old Romans, too, had a system of sewers which have not yet been improved upon by modern science, and the remains of

their aqueducts are among the wonders of the world. Hippocrates, among the Greeks gave us the cardinal hygienic formula: "Pure air, pure water and a pure soil," and after all these centuries we have nothing to add to it.

This modern movement toward sanitary reform may be said to have begun in 1893, after the formation of the local boards of health to prevent the spread of cholera in England. It is interesting to know that rules were then adopted which included, first, the marking of all houses containing cases of cholera. Second, the attempt to separate the sick from the well, all intercourse prevented, and all houses afterward to be thoroughly purified. It was during this alarm, as has often been the case since, that the sanitary conditions under which the people were living became generally known. For example, the cholera scare did more in rousing the public in New York and Philadelphia in a few weeks than had been accomplished before during years of indifference. The old and world-wide belief that disease is due to special Providence or to the vengeance of offended Deity, although generally abandoned as regards individual cases or limited localities, still lingers in the minds of many with regard to great epidemics, which are thought to be either inevitable or to be averted by prayer and fasting, and citizens are inclined to leave the care of the public health to those officials whom they have selected for the purpose, forgetting that the passing of good sanitary laws will not insure public health unless the public at large supports these laws with an active and intelligent co-operation. Less than a century ago the idea prevailed that it was of doubtful propriety to ask *why* we were sick, and even to this day many believe that such an inquiry savors of irreligion. Happily this condition of otherwise intelligent minds is passing away, and we are realizing more and more that, as in good house-keeping, so in good town-keeping, eternal vigilance is the price of health.

No town is self-cleaning, and the power of science and of the arts, great as they are, are taxed to the uttermost to afford even an approximate solution to the problems with which the sanitarian is concerned. He has only lately begun to suspect the existence of some of these problems, but in doing even this he has made a great step in advance, for where they have become clearly defined they are, in most cases, half solved.

Too much honor can not be given to the few earnest women in New York, who so long ago as 1884 determined to accomplish something in

the study of these municipal problems, and toward the abatement of nuisances overlooked by them. The Woman's Health Protective Association of Philadelphia decided that it was of the first importance to obtain a thorough knowledge of municipal government and of the problems presented in pursuing their work for the public health, and for this reason they confined their attention to study for the first winter, and invited various public officials to address them; especially those of the Board of Health and the Department of Public Works. The second year, however, a change was made in the presidency and the membership became so large that it was decided to form a separate organization, and the association rented rooms of its own in the Young Men's Christian Association building, Fifteenth and Chestnut streets. We also engaged a paid secretary, as the work had become too large to be handled entirely by volunteers. Our membership is now about four hundred, including those who belong to our down-town branch. Naturally, the work has led us more or less into contact with the public officials, whom we have ever found both kind and sympathetic in their attitude toward us. They have given us advice and welcomed any suggestion we have made, although not always able to adopt them, and our association is pledged by its constitution to co-operate actively with the municipal authorities. The press also, not only in Philadelphia, but throughout the country, have been almost a unit in their words of encouragement and sympathy for us in our endeavors.

We have brightened our monotonous life of hard work by an occasional coming together in a social way. A year ago we had a delightful reception, to which the mayor of Philadelphia came and spoke a few words, and this winter we have had numerous conferences and lectures, among them being one by Colonel Waring, of New York. Among other events was an association breakfast, which the papers declared to be one of the most brilliant events ever given in this city.

We have sent delegates for two years to the conference of the national municipal league. Six of our members went to the convention held in New York city, in the middle of May, of the Health Protective Associations all over this country. During the second year it was decided to form committees on the various causes affecting the public health and safety, with the aim of accomplishing some practical results, and the following committees were organized: Contagious Diseases, Water Supply, Street-Cleaning and Collection of Garbage and Ashes Committees, Sweating Sys-

tem, Trolleys and Literature. Later, the Street-cleaning and Collection of Garbage and Ashes Committees were consolidated, and also the committees on the Sweating System and Visiting Public Institutions. The first work of each committee was to study its own specific needs and ideals; for instance, our Water Supply Committee, after thoroughly considering all details of the water supply of other places, both here and abroad, came to the conclusion that, to make the water of Philadelphia perfectly sanitary and pure, some system of filtration must be immediately adopted. After careful consideration of all known methods of filtration, our committee recommended, and the association adopted, the natural method of sand filtration, in use in many of the larger European cities, and of recent date in Lawrence, Massachusetts. In adopting this system we have had to combat many prejudices in favor, first, of a purer water supply, then of various patented methods of filtration. The argument in regard to the first, however, is that it will take years of time and enormous expenditures of money to bring water to Philadelphia from any of the places suggested, and when we have brought it, one family, whose presence it might be difficult to ascertain, with one case of cholera could transmit enough germs in apparently pure, sparkling water, to decimate our city. Another great obstacle in the way is the fact that all the pure sources of supply are out of the jurisdiction of Pennsylvania, and that, as other states are built up, factories and objectionable buildings might be located on our source of supply and Philadelphia be powerless to prevent it. By the natural methods of sand filtration, however, our experts have informed us that, under scientific surveillance, the waters of the Delaware and Schuylkill, within our boundaries, can be made almost perfectly pure and harmless, and give us sufficient supply for all time. As is well known, typhoid fever is directly traceable to a contaminated water supply. Colonel Waring, in his article in the "Engineering Magazine," for February, 1895, says, for instance, that typhoid fever is an absolutely preventable disease, and the towns with twelve annual deaths from this cause "suffers an execution of one of its members every month and calmly accepts it"; whereas, if there were twelve annual cases of actual poisoning by some unknown person, what an uproar would at once ensue, and how the residents of such a town would tremble at the prospect of its being their turn next, and what strenuous efforts would be made to detect the murderer!

If the city of Philadelphia lost only five out of every ten thousand

persons, it would still be responsible for six hundred murders and when we realize that a low estimate is twenty people sick for every dying, and that every case of sickness is, on an average, a loss of one hundred dollars, we can at once see the reason why the W Health Protective Association decided to make a vigorous campaign for pure water. This we have done by presenting memorials to both branches of the council, by two public interviews with the mayor, and by a mass meeting at Association Hall, in a conjunction with committees from the W C Civic Club, the Wistar Biological Institute and the College of Physicians and Surgeons. This year a joint committee, representing fifty organizations, has been formed, with which we are in active co-operation. Our committee also undertook the work of interviewing the two hundred and sixty members of Councils, and it had printed a thousand circulars of information in regard to the whole subject of water purification, and twenty-five reports by a water-works engineer, besides securing signatures for one thousand petitions praying for pure water.

I have been thus particular in giving an account of the work of one committee, in order to show how the women of a community, banded together in health protective associations, can, with others, lead the thought of that community in realizing the public dangers to health and safety, and can materially assist in rousing public sentiment to effectually demand much needed reforms. In our Contagious Diseases Committee, too, much thought was given last year to the slight epidemic of small-pox, and, after some discussion, our association put itself on record in a strong resolution advocating vaccination, and also in resolutions praying the board of health to universally mark all houses containing the severer contagious diseases. Considering the fact that the last epidemic of small-pox cost the city of Philadelphia twenty-one and a half millions of dollars, it seems as if too strong action could not be taken by the Board of Health to stamp out these contagious diseases. But, to our astonishment, be it said, we have discovered that the Board of Health find great difficulty in causing individual cases to be marked or flagged. However, we feel that by agitation and education our citizens will soon come to see the misery which recklessness in this respect causes the community, on account of the many outsiders who come to Philadelphia, as well as to our own citizens. It is a matter of the first importance that people should not be allowed to walk unsuspectingly into a veritable death-trap. We have also taken active steps in regard to the contagiousness of tuberculosis, by holding a confer-

ence on the subject, in which a number of prominent physicians addressed the association, and by having five thousand cards printed containing rules for consumptives, to prevent the spread of the disease. Here I may state, that the association last year found itself much hampered by lack of funds, and so we decided to publish a woman's edition of the "Philadelphia Press." This netted us six thousand eight hundred dollars—forty-five hundred the share of the Health Protective Association, and twenty-three hundred to be the nucleus of a fund to start a contagious disease hospital for pay patients. A joint committee has been formed of members of the County Medical Society and of the association, who have issued a strong appeal to the public, stating the necessity for such a hospital in Philadelphia. This committee has four women doctors among its members, and the association hopes to enlist more of the profession for active work. This committee also protested against the removal of the Municipal Hospital from its present site.

The Street-Cleaning Committee meets once a week, and each member reports the condition of the streets which have come under her notice during the week. The committee also receives complaints from every part of the city, verifies them and forwards them each week to the Department of Public Works, and to all the papers. The committee is studying various perplexing questions connected with the collection of garbage and ashes and the paper nuisance, which is such a problem in Philadelphia. The committee has recommended the plan of having the ashes called for and taken out in the same manner as the garbage. The committee has visited all the incinerating plants in the city. Only one was considered thoroughly satisfactory. This now burns half the garbage in the city, the other half is disposed of by the Arnold system of reduction, which subjects the garbage to great heat for eight hours, and then, by various processes, reduces it to two inodorless substances, one, a fertilizer, which is in great demand, the other, grease, which is used in Germany for making soap. Eight of the committee visited this plant and were entirely satisfied with the results. The committee is also actively co-operating in the work of the down-town branch, which was formed in the slum district, with the idea that much good could be accomplished among the residents in that quarter by thorough study and active co-operation in these vital questions of health and cleanliness. The Health Protective League, as our down-town branch is called, has issued five thousand cards, stating the purpose of its work, and it has also had

printed twenty-five thousand time-tables of the hours when the garbage and ashes may be collected. The branch is now working to have benches introduced in the piers along the Delaware, for the benefit of mothers with sick children. A children's league has been organized, as we feel that work among children is the most hopeful of any undertaken. The committee has been very much encouraged in the result of its weekly report, and the authorities have accepted suggestions made, and seem always glad to co-operate with the committee. There is a vast field of work still before the committee, as it studies these municipal problems, and its work, valuable as it has been in the past, may be of still greater value in the future.

At the instance of our association the Trolley Committee sent a memorial to every traction company in the city, as well as to the mayor and to the council, asking that fenders of the best type be at once introduced — that overcrowding be prevented, that the motormen and conductors be not allowed to work more than ten or twelve hours a day, instead of sixteen, as at present, as the long hours incapacitated them for public service, and imperiled not only their own lives, but those of the traveling public; that these men be protected from the weather by vestibules, and lastly, that the cars be heated, and that the rules regarding expectoration be enforced. Last year we heartily indorsed a bill at Harrisburg, which compels the vestibuling of cars from November until March. The last memorial was one which asked for enforcement of quiet on the trolley parties, which have been such a nuisance after eleven at night. Our Sweating System Committee caused the introduction of a bill at Harrisburg last winter, making the manufacturers responsible for selling garments made in the sweat shops, and we are also interested in a bill of the textile workers for alleviating the miseries of factory operators, and in one introduced by the factory inspectors, putting the regulation of the sweat shops under the care of the inspectors, and requiring certain conditions of room and air. This committee was merged this winter into the Committee for Visiting the Public Institutions, who, so far, have confined their work to visiting the public schools. A number of schools were found in a very wretched sanitary condition, and a strong effort will be made by the committee to secure a sufficient appropriation to remodel the old schools, build new ones, and to employ more janitors to keep the schools in a proper condition of cleanliness and order. A wide field of work has opened before this committee, as it fully realizes the long years

of suffering to be the doom of the children of Philadelphia unless these unsanitary physical evils are abated. The committee works in complete harmony with the Board of Education, to whom it makes a report of the condition of the schools. The board is keenly alive to these conditions, but needs an appropriation to enable it to carry out these reforms. It is our hope that we may be able to assist them in securing the much-needed money. Our Literature Committee has made a collection of over five thousand press clippings, upon all subjects relating to public health, found in our daily papers, and its aim is to keep us informed of magazine articles, pamphlets and books, relating to the work of any of our committees, and to form a really fine library, bearing on every point of hygiene.

Our association is also interested in the question of the housing of the poor. As it comes more to the front every year it is more easily seen now than formerly, that the condition of the dwellings of the poor, neglected places, out of view, known only to the doctors and the public officers, is a constant menace to the health of every individual in the city. It has been distinctly shown that children brought up in bad sanitary surroundings are inferior in physical health and are less susceptible to moral influences. Adverse physical surroundings tend to produce an adult population, short-lived, improvident, reckless and intemperate, and the removal of noxious circumstances and the promotion of civic, household and personal cleanliness are as necessary to the improvement of the moral condition of the community as they are to the physical. The intolerable suffering and degradation incurred by masses of the population through the conditions under which, by force of their poverty they are generally housed, show how genuine and urgent a need there is that we should concern ourselves systematically and comprehensively in all the interests of the public health. All know what large, fresh additions of human misery are occurring day by day, under the general prevalence of sanitary neglect, and the spectacle of so much needless human suffering is one to make every woman do all in her power to rouse such part of mankind as she can influence, to take a keen and vivid interest in legislative control of all these evils.

Finally, in closing, I can only urge upon all women the vast importance of this work for the public health; that the average length of human life may be very much extended, and its physical powers greatly augmented; that in every year within this nation thousands of lives are lost which

might have been saved; that vast amount of unnecessarily impaired health and physical debility exists among those not confined by sickness; that these preventable evils require an enormous expenditure of time and loss of money, and impose upon the people unnumbered and immeasurable calamities, pecuniary, social, physical, mental and moral, which might be avoided; that means exist within our reach for their mitigation and removal, and that measures for this prevention will effect far more than remedies for their cure, and that upon the women of this land this great burden falls most heavily, are the conclusions to be drawn by all who have carefully studied the subject. It must also be admitted that the constant and continuous care of the community at large for the welfare of the individual parts is a characteristic of our present civilization. Man more and more rises to the religion of mutual helpfulness; thoughts of loyalty to his kind are gaining sway with him and the golden rule is becoming a precept with a wider scope than was thought of at the beginning of this century; and surely in the years to come, as science is more and more able to preserve and strengthen to men their gift of life, they who are in front will count it sin and shame to themselves if their souls fail of answering to that high appeal, and they strive not with all their strength to fulfill all the claims of that great allegiance.

In conclusion it may be given to every one here to realize that this science is a growing one, with constantly opening doors, giving new visions of new dangers, but also pointing out to us new ways to fight them, and let us remember that we may never "rest and be thankful," for the ancient Sphinx meets us at every turn, and her demand never ceases. "Read me my riddle, O man, and I will be thy slave; neglect it, or fail, and thou shalt be devoured."

ANNE T. SCRIBNER.

CHAIRMAN: At the annual meeting of the New York State Federation one of the wisest measures adopted at that Federation was the appointment of a special committee to watch legislation. Knowing that fact, we turn to New York for assistance in this matter, and I have the pleasure of presenting to you to-day a representative from the New York State Federation, who will address you on the subject of "Recent Legislation as it Affects Social and Economic Life." Ladies, I take pleasure in presenting Mrs. Frances Hardin Hess.

MRS. FRANCES HARDIN HESS: In order to speak intelligently of recent legislation, it is necessary to deal with a few general terms. We must hold to the great truth of political economy that demand creates supply. No law was ever given as a present to the people. It is only after conditions have reached such a state, that endurance is no longer possible, that demand is made upon the legislative body, and literally wrested from it by the people. Further, all legislation is class legislation. I grant you that frequently a few fugitive laws of privilege are hurriedly lobbied through a legislative body, but I am dealing now with the laws of a nation in general. I have only to recall to you a few historic facts to support this statement. When the great English constitution was making, what produced the Magna Charta? A class demand—the barons. In later days, when baronetcy had forgotten its woes, and had drawn the bands so tight that merchants could not endure the galling yoke, what happened? A class demand—the mercantile struggle of 1832, bringing acquiescence. Then laborers sought representation, and in 1867 witnessed such a victory as the framers of the Magna Charta never dreamed. Only one more struggle need to be recorded to read the conditions of the common people in England, and that is the demand of the farm laborers in 1874. Laws are the index of the great volume of the sociological history of the people, and in no department of human knowledge do we find greater evidence of evolution than in the study of legislation. In the early life of a nation, the law making represents the great struggle for actual existence; later we find the laws amended; amendment follows amendment; then other legislation wipes out original law and all amendment, and new conceptions of man's duty to man bring a set of laws, not only making community life possible but ameliorating in every possible way the hardships of natural conditions. Such is the condition to-day. The recent legislation which I will touch upon, you will note, is not of the nature of the Magna Charta or our own Declaration of Independence, for both were born in the struggle for existence. The recent legislation is rather in the nature of clothing the child, which is now grown to manhood, with a suitable—nay, more—beautiful, habiliment. You will grant me that I will in the short time allowed only be able to refer to a few vital laws, but I have tried to choose those which have a bearing on the every-day life of the people rather than affecting the commercial life. In calling upon me to address you as a member from New York, the committee felt, I think, that the recent legisla-

tion enacted for that state must solve the problem for most other states. The very latest, the most stupendous, was the bill making a greater New York City of a number of already large cities. This legislation is too new, too unsolved to more than allude to, but the legislature, which is to make a new greater city possible, was the outgrowth of a steady, determined effort on the part of a few earnest people, which has been going on for the past ten years, or at least since 1887. I refer to the Tenement House Legislation. This began when Dr. Albert Shaw and a few other men began the study of municipal government in earnest, for a life work. Later, Richard Watson Gilder and some New Yorkers became interested in municipal government as applied to New York City. Finally these gentlemen got a commission appointed by the state legislature. How was this done? By personal service, that is, writing about it, talking about it; holding mass meetings of the citizens; by showing the tenement house people that their very lives were in danger, and by imbuing them with the idea that they, as human beings, deserved better things. Well, to make a long story short, the commission came to New York City, made investigations, had sworn evidence of the conditions, had expert testimony concerning the same class of people in other cities, and the report was spread broadcast by the daily press. The commission returned to the capital and reported favorably upon the proposed enactment, and what was the result? The great Gilder tenement house law, which provided that the Board of Health should compel the destruction of such tenements as are unfit for habitation. One journal says that if this law were at once rigidly enforced, it would be impossible to provide for the people. To begin the good work, a score of rookeries, selected by a competent committee, are being destroyed, and a company is being organized to aid financially those who desire to begin the purchase of a little home in the suburbs. This money is not given away, but is loaned at the very smallest possible per cent, and the longest possible time is allowed for the payment of the same, on the most favorable conditions. This buying of homes was not legislated upon, but was the outgrowth of the Gilder tenement house law. Dr. Albert Shaw and Richard Watson Gilder have solved the problem for every other city where the same conditions prevail.

Another law, which has not been so recently made, but which is to me one of the most important, for it teaches the life of you and of me; it holds out hope to the great mass of people, who are the bone and sinew of this being we call the nation. It is the library law. New York has for a

hundred years been enacting legislation until it demanded a modern Justinian to codify them. This man we found in the great Melville Dewey. He succeeded in getting the legislature to repeal all existing laws and, like Buck Fanshaw, begged them to begin over again. They did, and to-day the New York library law is the model for nearly every state trying to solve the library problem. It is this law that has made traveling libraries possible, and has brought public approval of the gift of \$200 per annum to any struggling library that will raise an equal amount. This law not only allows the struggling library to be aided, but also permits the state librarian to aid even a single person in the districts remote from public libraries. It only needs to tell you of one case to show you its wise beneficence. A young woman had been graduated from one of the state schools, but felt she would like a second degree. Finding it necessary to teach for her maintenance, she obtained a position in a remote village. Her studies for her second degree were of a scientific nature, and the books for the course were of the most expensive kind. She found it impossible to obtain them from her own limited funds, and wrote frankly to Mr. Dewey, state librarian. The elasticity of the law was such that for a small fee she was allowed the books necessary for a two years' course, and so was able to complete her work of advanced education. There are clubs here who desire just that sort of thing. The New York law is elastic enough to aid you. Not by books, but by showing you how to get the same sort of law in your own state. But again, it must be personal agitation. In order to agitate wisely, it would be a happy thing to study scientific library work, not with the view of following it as a profession, but to aid you in getting a working knowledge of it. If those who want to know the technical side of the work will write to the Bureau of Education at Washington, asking for everything on library economy, it will be sent them free of charge. The Bureau of Education report for 1892-93 contains the technical papers read at the World's Fair Library Congress. It would be worth many dollars to the community if any club would really study that hundred pages. Other material is free for the asking from the New York State Library at Albany. All of this because of a wise, beneficent law.

I was allowed fifteen minutes' time. I have already reached my limit. I have not touched upon laws recently made affecting compulsory education and attempted legislation against large hats; the Humane Society's efforts to protect game on National Reservations; the famous Raines bill,

which gives a liquor tax, and many others that directly affect the personal comfort of the individual. How laws are made, or rather how they are brought about, is the important question to Women's Clubs.

The thought I would have you take away with you is that you are the power behind the throne. No matter what law you desire, you will get it if you will give personal service in agitating the community. It often means years of hard service, but it will come if the women desire it. And, in closing, I would put a weapon in your hands that can be made such a power for good as the world has never seen. It is this: I want the boys of our nation to pledge themselves to vote. I want the following pledge circulated in every town in the land. "I pledge myself to vote, when I have attained legal age." If not that wording, then any phraseology that will bring the same result. The thing that is staring people in the face is that the majority of our best men do not vote, for they want to shirk jury duty. The laws are conceived often by our worst men, and who will say our state and national legislators are the best men of our land? Gain the promise to vote from the growing lad, then see to it that he have compulsory education, and in ten years think of what the result will be. The last report from the Bureau of Education shows that in 1894 there were 20,099,383 children in the United States between the ages of five and eighteen years. It is safe to say that eight millions of these are boys. If a half of this number attained the age of suffrage, and were properly trained, we would have a strong, helpful legislative body. The women can secure the pledges from the boys, and one day the children will rise up and call you blessed.

CHAIRMAN: From the reports sent in to the Legislative committee, the clubs showing the widest range of activity were the clubs in the District of Columbia. The President of the National Press Association being abroad has delegated Mrs. Cromwell to speak before us to-day. I take pleasure in presenting to you Mrs. Ellen S. Cromwell:

The brief paper I present is, by direction, in the nature of a report under subjects—Legislation and Sociology. The Woman's National Press Association has always taken and continues to take a lively interest in all legislation that looks to the progress and elevation of women. As

wielders of pen and pencil we do much toward influencing legislation, and much work is also done personally before congressional committees, and by means of interviews and arguments with senators and members of the House of Representatives through members of the association. Bills have been drafted, presented and passed through the efficient work of members of the Woman's National Press Association.

Mrs. Belva Lockwood drafted the memorial asking Congress to appropriate \$1,000 for the purpose of putting a flag on every school house in the district. Mrs. Mary M. North, assistant corresponding secretary of the Woman's National Press Association, and at that time corresponding secretary, did good and effective work in passing this bill, and the memorial was signed by the officers of the Woman's Relief Corps. The Department of the Potomac, Woman's Relief Corps, is one of the organizations of the District Federation, and consequently a component part of the General Federation. Mrs. North was also a member of the Committee on Patriotic Instruction of the Department of the Potomac, and was instrumental in introducing the salute to the flag in a number of the public schools. She also appeared before the Congressional Committee on Alcoholic Liquors, and, with others of the Anti-Saloon League, urged the passage of a bill amending the League Laws of the district.

Mrs. Belva A. Lockwood, delegate from the Woman's National Press Association to the Biennial, placed before Congress objections to the renewal and enlargement of the charter for the National University unless women were admitted on the same terms as men, and the bill not passing, procured three affidavits that women had passed the examination and had been refused admission. Mrs. Lockwood also appeared before the Committee on Universities for the purpose of securing to women equal rights with men in the new United States University, a post-graduate university. This bill passed, thus giving in one instance equal rights to men and women.

Mrs. Lockwood also presented to a business meeting of the Woman's National Press Association a memorial, securing the signatures of many members, together with a very long list of other names outside of the association. This memorial she introduced into the Senate, asking that no more money be appropriated for war, and pleading for the establishment of an International Arbitration Court. This has not been acted upon. In our association we are apt to talk of Mrs. Lockwood as our peace member, yet, if we do not agree with her, at least we are not belligerent.

Vivisection has also been brought before the association with a view to legislation by Mrs. Dora T. Voorhees, the auditor, and the sweating system by our treasurer, Mrs. Mary S. Gist, and time and again matters concerning woman's suffrage and many other matters of woman's progress are urged before Congress by Mrs. Clara B. Colby, the able editor of "The Woman's Tribune."

The bill to amend the laws of the District of Columbia as to married women and to make parents the natural guardians of their minor children, will be presented to the Biennial from the District Federation, which bill has been especially the work of that Federation, yet I can not refrain from stating that members of the Woman's National Press Association did good work on that bill in connection with the committee of the District Federation.

The President of the District Federation, Mrs. Mary S. Lockwood, is the honored and valued Past President of the Woman's National Press Association, and Mrs. Hannah B. Sperry, the esteemed and beloved president of the Woman's National Press Association, now abroad, called together and suggested the formation of a District Federation, after seeing the good results of the Federation at the last Biennial at Philadelphia, to which she and I were delegates.

In our sociological meetings we present literature, science, philosophy, interspersed with music and recitation, and as we invite friends, male and female, we endeavor to cater to the tastes of all, keeping always in sight Pope's view of the seven ancient sciences that "good sense only is the gift of heaven." At these meetings, by invitation, distinguished men have addressed the association. Among them Theodore Roosevelt, Carroll D. Wright, Prof. Wm. Harkness and others. Prof. Harkness addressed the association on the solar system, and after the lecture politely said he would answer any questions asked by members. Our Assistant Recording Secretary, Miss Frances Graham French, entered into a discussion with the speaker, and after adjournment he remarked to the president that he did not know there were women who had attained so much information in that field. Distinguished women have also addressed the association by invitation. Among them Mrs. Julia Ward Howe, Mrs. Kate Tannatt Woods, Miss Levens, of Chicago, and many others.

Paragraph evenings are intensely interesting. From five to ten minutes are given to members to present a paragraph. At these meetings we rarely have music or recitation, or, to use the expression of our

past president, no "literary fireworks," but with paragraphs from such women as Hannah B. Sperry, Mary S. Lockwood, Dr. Ella M. S. Marble, Mariou Longfellow O'Donoghue and Belva A. Lockwood, we see clearly without any undue illumination, and are instructed and entertained. Literary exercises over, we have social converse and fraternal interchange.

ELLEN S. CROMWELL.

THE CHAIRMAN: Proceeding rapidly along the line of the programme as marked out, the next topic is "Village and Township Improvement Associations," by Mrs. F. A. Hall, of Montclair, N. J.

VILLAGE AND TOWNSHIP IMPROVEMENT ASSOCIATION.

In these progressive times many vistas of work are continually opening before the minds of women. One along which there is a broad field for activity is that of town improvement in the Health Protective Association. What can be more within their province than the small details that go to make up the sum total of public housekeeping, but which, as in the home life, are so distasteful to men, and for which the mind of the average man is so unfitted? Men can attend to the larger problems of life and are the bread winners, but women, with their persistence, untiring patience and insight into the small things, can greatly supplement their work, and so form a harmonious whole. It is now generally admitted by men that women often succeed in these lines of work better than they can themselves, seldom being received with anything but respect and courtesy in places where men would be refused entrance; that they succeed better in securing money and in gaining the co-operation of all classes.

As women are the keepers of the home, so let them have a watchful care over the surroundings of that home, that all that is conducive to healthfulness, sanitation, order and beauty in the city, town or village in which they reside, and where those dear to them are being housed and fed, should be of the utmost importance. Can any work be of greater moment? One of the first benefits derived by women from public work, is that they gradually lose sight of the narrow, personal views of life, and advance to the far higher altruistic plane. In forming such an association, one important fact must be kept firmly in view, viz.: That is to assist and

suggest, not direct the local authorities. Lead, but do not so far outstrip public opinion as to excite stubborn prejudice.

The lines along which this work can be carried on, varying according to local necessities, include municipal reform, sanitary improvement, especially those of water supply, sewerage, and disposal of household waste, improvements of roads and sidewalks, of parks and small plots of ground at the intersection of roads, that may become beauty spots with little expenditure; also improvement of school grounds, and those around railroad stations, where the corporation themselves lack public spirit to do so, providing drinking fountains for the comfort of man and beast.

All these and many more are ways in which women can work for the public welfare.

Those who anticipate forming such associations may be assisted by laying before them the plans of organization and the work of a society of three hundred women, formed in the little town of Montclair, N. J., two years previous, if you will pardon me for speaking of our own association. For some time the women of the town had felt the need of a thorough public house-cleaning. The streets were dirty, papers scattered about, spots that might otherwise be beautiful were receptacles for the unsightly worn out wash boiler and the tea kettle that could no longer send forth its song of contentment. Hints to the Health Board suggested themselves to us as we walked our streets. The dairies supplying milk to the town required inspection and close watching. We felt that in many ways an associated body of earnest women could do much to help the town fathers, by looking after the little details that must necessarily be attended to.

Consequently, in April, 1894, the first step taken was calling together some of the club women of the town. A time and place was appointed by them where an organization mass-meeting for women only would be held. A committee also was appointed to draw up a constitution to be voted on at the mass-meeting. A speaker to instruct us on the subject of town improvement associations was needed, and the mother of clubs, Mrs. J. C. Croly, kindly consented to address us. The meeting was enthusiastically attended by five hundred women, out of a population of ten thousand inhabitants. The next step after organizing was to send a communication to the town council, assuring them that we desired in all things to work only in harmony with them. That our object, as the name implied, was the improvement of the town and the protection of health; that we hoped

to cultivate a public spirit, which should make all in the town co-workers for that end, and that anything coming to our notice first, threatening the health of the community, we should endeavor to bring to their notice or that of the board of health; that all we undertook should be in the spirit of loyalty to existing authorities and with willingness to receive suggestions from the members of the town council and from all others who, with us, desired the best welfare of our community. We then became an incorporated society and were ready for work. We have, besides the usual number of officers, ten standing committees, namely: Street, Sanitary, Finance, Humane, Railroad, Childrens' Auxiliary, Preservation of the Natural Beauties, Prevention of Cruelty to Children, Prevention of Cruelty to Animals, and the Park Committee. Under the supervision of the Street Committee galvanized iron barrels were placed at intervals along our main thoroughfares where papers, orange and banana peelings, might be thrown instead of dropping them on the sidewalk or street. Shop-keepers are requested to keep their premises in good order. If they do not comply, a man, hired by the association, with a wheelbarrow bearing the legend, T. I. A., which, being interpreted, means Town Improvement Association, with hoe and broom, cleans it up, and generally, after doing so once or twice, the proprietor attends to it himself. The Sanitary Committee reports to the Health Board any nuisance detrimental to health reported to them. The milk supply has been carefully looked after, dairies visited and inspected and a map, showing the location of all the dairies, placed on file in the office of the town clerk, where any householder can refer to it at any time. The Finance Committee attends to ways and means of raising money for furthering the work of the association, aside from the dues, which, let me here say, are placed at the very moderate sum of fifty cents per annum, in order that every one may feel able to join and be interested in the work. Twenty-five dollars, or ten dollars paid for three consecutive years, constitutes any woman a life member. The work of the Humane Committee is the inspection of the police station, seeing that it is kept in sanitary condition and the prisoners humanely and properly treated. The Railroad Committee keeps a watchful eye upon the stations, seeing that they are neatly kept and the surroundings made as attractive as possible. The Children's Auxiliary is formed of eleven hundred of the school children who have pledged themselves to "work together to make Montclair a happier place in which to live, by doing everything we can to make the town more healthful and beautiful." The different classes take

charge of flower beds around the schools, planting and keeping them in order, which not only fosters thus early the love of attractive surroundings, but habits of neatness, local pride and patriotism. The committee with the long name of the Preservation of Natural Beauties, has much to keep it busy. They watch the fine trees of the town; if any are splitting the owners are notified to band them, and dead trees are cut down; requests are made that unsightly fences be removed; burning of the hedge rows is forbidden, as it destroys the wild flowers and leads to forest fires. The names of the committees for Prevention of Cruelty to Children and to Animals explain themselves. These committees, having become members of the State Association, have full power to act.

Lastly, the Park Committee takes charge of any waste pieces of ground, generally at the intersection of roads, keeps them in order, planting shrubs or forming flower-beds, as the case may be. This is a very slight outline of the work of the association, but if it adds only a little incentive to the formation of other associations it will not have existed in vain.

MRS. F. A. HALL,
Montclair, N. J.

CHAIRMAN: I would like to hear from Miss Evans. I take pleasure in presenting to you Miss Margaret Evans.

MISS MARGARET EVANS: We have a small city in Minnesota called Northfield, where my college home is, and where I have lived for twenty-two years. I have seen the town grow from a disagreeable, unpleasant one to a very pretty, orderly, well-kept town, through the personal influence of a few women and the co-operation of the business men in town, and of late, through the co-operation of the women's clubs—the four women's clubs of the town, and I want to suggest just that to those that do not feel it wise to form them. The women's clubs in our city work through committees, and they appoint a committee from each club to work with a town improvement association which we have, where the officers are chiefly men who work together to make the association powerful and the city beautiful. We have learned to emphasize a few facts. First, that the preventive work in the city is the great work; it is not that we do not spend money enough in cleaning up our streets and town, but that everybody does his utmost to defile the streets of the town, and if we can keep people from doing that, we shall accom-

plish more than we possibly can by any remedial work. Therefore, we are bending every energy to prevent the desecrating of the streets by posting papers on the telegraph poles or on the electric light poles by every means that we can think of, and we have accomplished much in that way. We have also accomplished the creation of a public sentiment which induces residents of homes there — of their own homes or of rented premises — to consider that the care of their lawns extends to the middle of the roadway. They are induced to cut the grass and to rake and keep clean all the space in front of their yards to the middle of the street, and we supplemented that by getting our city council to co-operate with us in mowing, with our lawn mower, outside of the park all the space that is lined. The chief work in which we interested ourselves is the work we are doing with the children, as has been mentioned this morning. Committees from our women's clubs obtained permission from the Board of School Directors to let us send a committee in all the schools of the city to talk about what the children could do to beautify the city, and the superintendent was kind enough to group together the children, and we tried to stimulate them to work in this way: We printed large placards in bright colors with a series of "Do's" and "Don't's," and we told the children that those were to be hung up in the rooms, and emphasized each point, such as: "Do make your yard and your street in front of your yard just as clean as you possibly can." "Do plant or help to plant all the shade trees that are necessary." "Do rake up your yard and pile the wood nicely," and "Bury all tin cans in a hole," and every little particular we could think of we put down. Now, the "don't's" were such as "Don't throw banana peels on the sidewalk." We omitted one important thing we are going to put in in September, and that is, "Don't spit on the sidewalk or on the floor."

CHAIRMAN: The committee regret very much not being able to give more time to this, but as we have limited these talks to three minutes and that time is up, I am afraid we shall have to go on with our programme. We may possibly come back to it. The next address is "Trend of American Sentiment Toward Labor Movements," presented by Mrs. Corinne S. Brown, of Chicago. I take pleasure in presenting Mrs. Brown.

THE TREND OF AMERICAN SENTIMENT TOWARD THE LABOR MOVEMENTS.

The development of industry sets the pace for progress. There was a time when the cobbler made between twelve and twenty-five pairs of shoes a year, cutting the leather shoe strings and whittling out the pegs. He owned his tools; his custom depended on his skill, and he supported himself and family by his industry.

To-day the division of labor in this industry is so fine that it takes one hundred and four men to make a fine shoe, and each man's yearly quota is about three thousand pairs. He does not own his tools; simply sells his time and earns no better living than his prototype of former days.

This development is true of all industries, whether in matches or crackers, steel rails or pens. Our marvelous power of production has increased during the past twenty-five years over 200 per cent, while man's purchasing power has decreased nearly 35 per cent, by reason of the number thrown out of employment, and the labor movement in all its phases is the protest of those who are not sufficiently benefited, or who have been actually injured by the introduction of labor-saving machinery through which the increased power of production has been made possible.

Men are separated into many divisions or classes; by nationality, as into French, Germans, Americans; by religion, as into Catholics, Methodists or Baptists; by political opinion, as into Republicans, Democrats, Whigs or Tories. But the two great classes into which all men are truly divided in every country, of no matter what religion or political faith, are those most ignored by the average thinker. It is the division into employers and employed—the men who hire and the men who serve. The fact that this division obtains alike in Europe as well as here, and is being realized in India and Japan, gives the labor movement that international character so few comprehend. It is the truth of this that has made the later international labor congresses in Europe declare that French and German workmen have no call to war with each other; they have a common enemy, the capitalists or employing class, which acts the same in all countries. Therefore the motto of the labor movement in Europe is: "Workmen of all countries, unite." Notwithstanding it is true that men occupy both positions—they employ and are employed—the fundamental, philosophic basis for the labor movement lies in the fact that the interests of these two classes are antagonistic. The employer always occupies the position of

paying as little as possible for the service required, the employe of getting as much as possible for the service rendered. Until these two classes become one, the social warfare now waged so fiercely in all civilized countries will not cease.

Having defined the cause for the labor movement, your attention is directed to its development. At first, the protest against unfair conditions was made by individual employes, then came the necessity for a unity of action among all the hands of some factory or establishment who would join in a demand for a better condition. These demands enforced by strikes met with varying success, but ultimate failure, and forced the workers into organization by trades and occupations. The interests of all in the same trade were acknowledged to be the same. This was the beginning of the trade union movement. Then came the necessity for Federation, and there was organized, first, the state, then the national federation of trades, and some trades have an international federation. From that grew the general federation of trades, which is known as the American Federation of Labor. (The value of the federation idea we are exemplifying to-day.)

Generally speaking, with each enlarged organization strikes would at first succeed, but eventually fail. The need for uniting on still broader lines was met by the Knights of Labor, who recognized that the interests of all employes, whether skilled or unskilled, were the same; that the dollar-a-day man occupied the same position as the three-dollar man, their motto: "An injury to one is the concern of all," indicating the altruistic spirit. By them the class distinction was acknowledged; the exclusion from their ranks of capitalists and bankers, with their alleged aids, lawyers and saloon-keepers, showed their appreciation of the antagonistic interests of the two classes — employer and employed.

The American Railway Union, which precipitated the great strike of 1894, is an example of the same intelligent recognition that all railroad employes occupy the same relative position, whether engineers, switchmen or car-cleaners.

The latest development is that known as the new trade unionism, which includes all the good points characterizing previous organizations, and goes further. It indorses the organization of the workers by trades, recognizes the unity of interest in skilled and unskilled labor, and emphasizes the antagonism between the two classes. In addition, it becomes remedial by acknowledging that strikes for higher wages are

useless so long as the tools, the machinery, the means of production are owned by the employing class. It becomes dynamic by insisting that only through independent political action can the laborer who creates all the wealth ever come into his own.

These phases of development can not be separated by dates, but are indicative of the progression of intelligence among the workers. Many still able to stand alone have never joined a union. Too many believe in the strike as a remedy. The Knights of Labor has its followers, and the new trade unionism, the Socialist's ideal, is in the minority. Current with this development among the workers have been various other phases of protest against existing conditions of injustice. These have been among the middle classes, and it is curious that, while evincing ignorance of economic philosophy, they have recognized the value of the dynamic means of relief, independent political action. The anti-Masonic, Greenback and Prohibition movements all had political organization, but were deficient in economic perception. The Populist movement is the latest of these, and its only claim to permanence lies in its small recognition of true economic science. That little will probably be destroyed at the next convention, as there is danger that the whole movement will be given over to free silver.

This concise historic presentation of the labor movement was necessary in order to consider the growth of sentiment regarding it.

The sentiment toward any social phenomenon has three stages of progression. We first oppose, then investigate, then espouse or reject. These three stages are manifested in our institutions, our literature and our laws. It is by studying these that we can arrive at the right conclusion.

The original idea and practice was that there were no classes in America, and very proud of it we were. Within our memory the New England domestic was the daughter of her mistress' friend and neighbor. Men of means thought nothing of splitting their own kindling wood or curing the pork for the winter supply. The lady of the house sat with her sewing woman and gossiped over the affairs of the village; the judge and the cobbler were friends. The first Lowell factory girls were of the best families, and the paper edited by them, "The Lowell Offering," is dear to many. The intensity of class feeling which now obtains testifies to the great change which has taken place.

The strikes were of necessity productive of hard feeling between those involved. Antagonism is fostered by opposing interests, and condemnation easily falls on the weaker side. This was augmented by national prejudice, as many of the striking workmen were foreigners.

"If those men do not like the way they are treated here, let them go back; it will cost no more to go than to come," was a familiar way of mentally disposing of the trouble, and served to arouse the anti-immigration sentiment, which still prevails so strongly. So great was the ignorance of the general public that strikes were regarded as a Donnybrook Fair melee—that men went on a strike for fun. The many consultations, the careful weighing of consequences, the deprivation of wife and children, the fear of debt, the dread of the black list, that inhuman weapon which is being used so effectively by the General Managers' Association against the strikers of 1894 that whole families are being driven to become tramps and thieves, the temptation to the idle, were but few of the many things considered preparatory to a strike, unknown to those on the outside. But progress goes on regardless of individual trouble and discomfort. Labor-saving machinery became more perfect, profits decreased and had to be made up out of the wage fund. Conditions became harder, and unions grew larger and more desperate. A strike in one industry affected so many others that they were made the subject of state and national investigation. A strike in a pressed-brick concern affected contracts with carpenters, masons, bricklayers, plasterers, gas-fitters, plumbers, hardwood finishers and decorators, and interfered with freight and hauling contracts, besides lessening the sales of grocers and butchers to the families involved. Bureaus of investigation into causes of labor troubles were instituted at Washington, as well as in the various states. The publications of these bureaus, copied by the press, were productive of great enlightenment, followed by evidences here and there of sympathy with labor's side. The growth of this sympathy may be appreciated by noting the change from bitter hatred of the strikers engaged in the railroad strike of 1877 to general condemnation of the Pullman Company's methods, even by those who did not approve of the American Railway Union strike of 1894.

This change was, no doubt, effected by the knowledge of conditions brought to the minds of the people by the great intervening strikes in the Hocking Valley, Cœur d'Alene, Homestead and Tennessee mines, as also the eight-hour strike of 1886, culminating in the Haymarket disaster. Articles began to appear in the magazines and standard periodicals suggesting local and general remedies, offering the wage-earner all sorts of advice. The way being made clear for expression, theorists began to offer pamphlets and start periodicals advocating remedies. Henry George, with his land doctrine, was one of the most prominent of these, and a book

called "Papa's Own Girl" was one of the first to plead for integral co-operation.

Edward Bellamy's plea for Nationalism in "Looking Backward" swept the country with a wave of sympathy, and thus began the next stage of sentiment, espousal.

Literary men and women found in labor's ranks that dramatic interest so necessary to them. Their sacrifices, their loyalty, their generosity, their suffering, their despair, their ignorance, the temptations to those out of work, the helplessness of the children, the dangers to girlhood, all are woven into poetry, fiction and essay. Literature abounds with the cause of the poor man. Colleges are establishing sociological departments and the classes of these departments have the best attendance. In fact, the whole trend of American sentiment is one of scientific, sympathetic investigation.

And now is reached the last form of expression of public sentiment, the law. In regard to the labor movement, as to all other subjects, the law is the laggard. This is philosophically and necessarily true. The law depends on public sentiment, which in turn follows public enlightenment, and so slowly do things move that by the time sentiment is crystallized into law the need for a more advanced one has arrived.

At first men who joined a union could secure no redress in any court. That of itself was regarded as illegal. Workingmen's meetings of the most peaceful character have many times been broken up forcibly by the police, who would beat the men with their clubs, break the furniture and turn out the lights. Several times during business depressions the unemployed, hungry and helpless, have collected in a park or common that they might, by showing their numbers, awaken sympathy for their condition. While thus gathered, the mounted police have rode in their midst, trampled them down, lashed right and left with whip and club, even to the extent of killing some boy or helpless woman. The only notice taken of this would be an article in the press telling how our brave police force quelled a howling mob of anarchists. Happily this form of injustice is passing away with the enlightened sympathy and intelligence of the public; the lower courts are more just to the labor side of the disputes; the police force somewhat more respectful.

There yet remains another stronghold to be influenced and won. Labor-saving machinery has done more than turn men out of work; it has decreased profits. Business interests can only be fostered by combina-

tions and trusts, which invariably lessen the output and restrict the service in order to keep up the prices. This is not done maliciously or for the purpose of injuring any one, but the lack of economic perception on the part of business men allows them to put in practice the very methods which will ultimately destroy the present commercial system.

Finding the lower courts too sympathetic, necessity has forced business interests to obtain control of the higher courts, and there is not a Supreme Court in this land, not even the Supreme Court of the United States, but what can be justly charged with rendering an unjust verdict in favor of some corporation. This is a hard and disagreeable statement, for the two fetiches of the American mind are the free press and the Supreme Court, and it goes against us to have our idols exposed. But remember that the courts and the press are in the initial stage of sentiment, that of opposition. Time and enlightenment will lead them on, and we must wait. Yet, while we wait, while we are housed and fed and clothed, while our children are comfortable and being educated, what is the ever-increasing army of the unemployed to do? Tramp and starve and beg and steal? Can they wait peaceably for the courts to become sympathetic? We have something to do. We, organized womanhood of America, must study economic science, we must insist on justice, we must help on with the enlightenment. Development is proceeding so rapidly that, unless intelligence keeps pace with events, the labor problem will not be settled by peaceful means.

CORINNE T. BROWN,
Chicago.

CHAIRMAN: The committee has felt fortunate in having to add to its number a woman so prominent as Mrs. Elizabeth Lyle Saxon, who has had charge of the sociological work of this department. I take pleasure in presenting to the audience Mrs. Elizabeth Lyle Saxon, of Memphis, Tennessee.

MRS. ELIZABETH LYLE SAXON: A great number of the women's clubs have a line of study on sociology, but a small number in proportion have engaged in active work. The reports sent regarding the study of these questions show what powerful influence will grow out from this seed-sowing. From the reports that have been sent we have tried to summarize, as clearly as possible, the real work that has been done — resumes of lines of

study. Finding it impossible to arrange them alphabetically, we give, first, those that report the most active work accomplished, in which, so far as reports have reached, the New Century Club of Philadelphia, Pa., leads.

The New Century Club Committee on Education, Mary E. Mumford, Chairman, is not only ready to lend its influence to all educational advance, but has given its moral support to the improvement of the school administration of the city, and has taken the initiative in important reforms.

The Legal Protection Committee is one for protection of working women. The number of cases for the present season is 347, and the collections, all of which go directly to the clients of the committee, is \$4,683.69. To expedite the business of taking evidence in wage cases, and other claims, one of our counsel is in attendance on Saturdays, and another on Tuesday evenings. But in no case need a woman who is in trouble tell her story at first to any except the committee of ladies in charge. We, in all things, try to keep within the club traditions, that this is women's work for women, saving them in every way possible from unnecessary exposure, nervous strain and anxiety. We try to make it a business school for our clients, reminding and impressing upon them constantly how all business arrangements and contracts must be carried out. The Committee on Public Interests stands at all times a body of strength to our club in the knowledge that it is ever cognizant of public affairs affecting our interests as well as those which our interest can aid and further. It is at present representing the club on a joint City Federation Committee, from which important results are anticipated. A Committee on Police Matrons, a most important sub-committee, reports: The need of women to befriend women and children is no longer a question. The Department of Public Safety at present employs fifteen women as police matrons, one additional since the last report. That their services are appreciated there is no doubt, as we frequently hear the remark made by officers, "How did we manage to care for the women and children before the advent of the matrons?"

The Working Womans' Guild of the club has, for the past thirteen years, had for its object to give young working women a chance, to help those who are at work all day, and whose means are small, to those advantages which women of more leisure and means are finding in their more expensive clubs. To do this the larger part of our work must be done in the evenings, and in very inexpensive ways. The Current Events Class has, for the past ten years, discussed the questions of the day, opening

each meeting with a summary of the week's news. These meetings are always well attended and wide awake with interest.

The Social Science Section, with its able chairman, presents a programme full of interest. This report is an inspiration to other clubs, showing how wide club influence can grow.

The Elgin Women's Club, Elgin, Illinois, Mattie B. Lowrie, Secretary: Two women from this club have been placed on the Board of Trustees of the Elgin Academy. The club has raised for this academy nearly \$3,000. They have organized a cooking school and furnished a kitchen in the institution, through one of their honorary members, and the same was built by another member. They are able instructors. They, the young ladies, are thoroughly trained in the culinary department. Interest has been so aroused in this that a professional cook is employed to give practical lessons to the club members. They have issued a valuable cook book and have done everything in the way of giving lectures and instruction in competent housekeeping. Interest in manual training has been introduced in the academy, and a room or building furnished for this purpose. Several of its members served on the Public School Board. Books of the best character are furnished for children to read, and most active interest is taken to discourage the use of cigarettes and kindred vices. Free kindergartens are organized for week days, and Sunday-school kindergartens are held in churches to allow mothers to leave their children while attending church. Elgin being a factory town, investigations are constantly kept up in the factories where children are employed, and they feel in most cases it is far better for them than roaming through the streets in idleness. A training school has been established, where the high school graduates can fit themselves for practical teaching, and public free lectures are furnished by the club, so that those unable to belong to any organization may profit by them. This report is a living inspiration, full of all suggestiveness to younger clubs.

The Social Economic Club, of Chicago, Ill., Emma G. Houchett, Secretary, reports a fine line of study on topics of sociological interest, and secures the publication of papers read before the club, such as "The Street Cleaning Department of the City," "Causes of Poverty," "Child Labor," "Social Reform," and similar subjects; this has provoked comment and won attention for the club. Men can not but see that a preparation is here made for better citizenship and more enlightened ideas of its duty and responsibilities, both for men and women. Educated moral motherhood

must make better and far more patriotic citizens. So far no practical actual work has been undertaken.

The Lake View Women's Club, of Illinois, Mrs. Will Bennett, Secretary, took during its first year a general survey of social science, then followed with papers on such subjects as "Capital and Labor," "Child Labor," "Overcrowding Tenement Houses in Great Cities," "Defeated, Dependent and Delinquent Classes," "Reformatories," "Colleges" and "Social Settlements." Reference books and authors used by this club are fine, and their papers, when read, are followed by general discussion.

The Woman's Club of Mendon, Mich., Mary H. Yapple, Secretary, reports: "We have commenced with a home as the foundation of sociology, and, as we proceed, we will widen the field of study and meet, as best we can, the complex problems of the day. Our study—'The Perplexities of Housekeeping,' 'American Childhood' and kindred subjects—show what we may reasonably expect in the improved home life of the twentieth century. This club has organized a youths' society for the study and protection of animal life, and to try to discourage exhibitions of cruelty."

The Ladies' Literary Club, Grand Rapids, Mich., Mrs. Sherwood Hall, Secretary: Within the last thirteen months this club has successfully petitioned for two improved measures. One of its most active members made known to the club the facts concerning the nefarious law fixing the "age of consent," and by active work aroused such sentiment that the club secured a sufficient number of petitions for its repeal by the legislature and raised the age of protection to sixteen years. Great interest has been felt in the public schools, and needed reforms have been made in securing amended sanitary arrangements, more conducive to the moral and physical well-being of the pupils, and trying to inculcate the same high moral standard for both sexes. This club opens its rooms in the evening for bookkeepers, clerks and stenographers, for women employed during the day, so they can avail themselves of the educational and scientific programme of the evening. A course of scientific cooking was given by the club, a woman of wonderful ability giving instruction, especially in food cooking for invalids, to which free tickets were given to one hundred trained nurses in the city. A meeting was recently held to hear from a police matron her practical experience in jails and prisons. Many excellent papers on "The Free Kindergarten," "Crime Among the Young," etc., are given. The Twenty-third Annual Conference of Charities and Corrections will meet in Grand Rapids in

June, and the club will keep open house during the time and co-operate with them in every way possible.

Lansing Women's Club, Lansing, Mich., Irma L. Jones, Secretary: This club voices the sentiments of a vast number of clubs as to educational preparation for active co-operation with their brothers on sociological lines in the future. Those in our club most deeply interested now are in the minority. Interest on purely intellectual lines is easily secured. Women need preparation for the work that the twentieth century will surely thrust upon them. Study of all topics is beneficial and will sow good seed in many dormant minds. Papers on "Social Development," "Drunkenness, a Disease," "Domestic Economy," "Relations of Women's Clubs to the Public Schools," and a long list of similar topics, can not fail in their discussion to arrest the attention even of the most stupidly careless woman in time, if she is an earnest club woman.

The Fireside Club, Manistee, Mich.: Like other purely literary clubs it has papers read on sociology, preparing its members for wider lines of work and the practical need of better conditions in home, state and nation, and provide the best instruction and protection for all classes of citizens.

We now reach the New England clubs. The Boston Political Club, of Boston, Mass., a club limited to fifty members, meets for study and for preparing its members by active work in its meetings, that they may be perfectly familiar with all phases of government and political economy, parliamentary drill and active discussion of all topics, including municipal reforms. A distinctive feature of this class is its rule that a different member shall be called to preside at each meeting and a different secretary, so that all may be thoroughly drilled. The public is allowed to be present at all save business meetings, on payment of a small fee. In this way many have become interested and new organizations have grown from it. This is one of the most active study clubs on political matters in the Federation, and, if needed to take part in any national or political measures, is fully prepared to do so.

The New England Woman's Club, Boston, Mass., Bessie D. Eaton, Secretary, presents a varied list of studies on every possible line, and has done much valuable literary work, as its reports will show. It seems no actual work has been done in sociology. The club has studied the question of social economics in all its phases. Prominent men and women have lectured for them. "The Mania of Getting Something for Nothing," "The Bargain Counter," "Conflicting Interest in the Home," "Want of

Respect for the Property of Others," "How Shall We Promote Plain Living and High Thinking?" "Personal Relations in the Home and Community," "Representation and How to Secure It," "Will the Disintegration of Society Continue?" "Every Day Banking," "Civic Opportunities for Women" and "The Care of Children by the State," are some of the papers that have been read and discussed.

East Orange Woman's Club, Orange, N. J., C. L. Rylens, Secretary, reports much study on this line, but no actual work in sociological department. Mrs. A. L. Digs lectured before them on "Woman's Place in the Republic." Fine papers by various members have been presented in this line. The amount of study done and information given by all the clubs must in the future do much to broaden woman's activities and secure practical benefits for the various communities in which they are held.

I will now touch some of the Ohio clubs. The Ladies Centennial Book Club, Ottawa, Ohio: Like all the other clubs, this is engaged in literary work, a close study of sociology and educating its members to be ready to take up active work in time. One-fourth of the time of this club has been given to sociological subjects, and the study of "Child Labor" can not but in time arouse women to see the need of doing something to change such conditions when they know organization gives great power and influence.

The Woman's Arundel Book Club, Baltimore, Maryland, Mary H. Abel, Secretary, sends a report of household science and study. They have studied the "sweating system" and, when favorable opportunity offers, are prepared to act on it. They have purchased a Johns Hopkins professorship, and are studying the wage system. The club has studied and discussed the water supply. Three meetings have discussed "The Expenditure of the Family Income," of three different grades, making comparison with foreign countries and with Baltimore a century ago, the "Allowance for Wife and Daughter," and the "Cheaper Foods and Their Value," object lessons being given by the dinner of a working man. "A Training School for Cooks and Housemaids" was discussed and an exhibition of household utensils made. Many meetings are public, so as to educate the people to understand club purposes.

The Alumnæ Society of the Louisville High School, Sarah Webb Maury, Secretary, has a large membership, and succeeded in influencing the park commissioners at Cherokee Park, and now has one hundred women taking a census of the trees, with a view of labeling the trees of the city. This club has under way and will formulate a social settlement

plan, also a club of girls from the tobacco factories, and in connection with these, a free library.

The Lexington Sorosis, Lexington, Ky., Mrs. Harriet Shaw, Secretary, has a study class on sociology, and has taken so far no outside lines of practical work. Like most clubs, all its lines are on general and social themes, presentation of fine papers and educating its members to feel the great importance of organization among women.

The Alumnae Association, Rochester, N. Y.: This organization is an outgrowth from the Livingston Park Seminary, and has followed a wide scope of reading in monthly meetings, and has added to its educational lines the sociological questions of the day. Some topics of discussion are "Social Problems of the Day," "Free Kindergartens," "Newsboy's and Bootblacks' Homes," "Hospitals and Orphan Asylums," "Work of the Salvation Army," "Night Schools," "Mechanic Institutes," "Intellectual and Educational Unions," "Free Bath and Gymnasiums."

The Women's Council, San Francisco, California, Mrs. Eliza A. Orr, Secretary: No outside work, but much study on all vital questions of the day, which must in time lead to active sociological measures.

The Nineteenth Century Woman's Club of Memphis, Tenn.: This club has in its committee on Progress and in Philanthropies, discussed many able papers, and deep interest in the minds of many members has been aroused regarding needed reforms. These have embraced "Wages of Women," "Co-operative Labor in Industries," "The Labor Problem," and kindred topics.

A village improvement committee reports: Organization of several blocks in the city with chairman for each block. Her duty is to call a meeting of all residents on the block, and to discuss its needs and the best plans for correcting errors or bestowing benefits. Several blocks have organized, adopted and put in operation the following resolution: "That the pavements and gutters be kept free from grass; that the pavements, and wherever practicable the streets, shall be swept every day; that rear alleys shall be frequently inspected by the housekeeper; that all garbage shall be burned; that all unsightly fences shall be removed; that the block shall be sprinkled twice each day by the street sprinkling company; that trees of a uniform size and kind shall be planted at uniform distances on sidewalks. The Philanthropic Committee has, by active effort, secured the services of some of the ablest speakers on the question of social economics, and aroused such attention that a new ward and laundry have been built at

the poor-house. A petition was sent to the city council, with reports concerning the need of a new city hospital. A vast amount of correspondence was held, and new plans thought out, and finally a bill passed the common council, sent in by the committee, to tax one quarter of one per cent on all averred valuations for 1895, to run for three years, which will yield \$75,000. This bill passed the council and it was carried to the legislature and passed unanimously, and now the site has been selected, plans adopted for a new city hospital, with all the latest improvements in surgical and clinical needs, and with a board of visiting physicians. Through this committee, also, the movement was set on foot to secure for our state a state board of charities and corrections, and all of this correspondence was carried on by the committee, and with seventeen states. Speakers came, employed by the club, a bill was prepared and passed the legislature, and a president and a board have been appointed. The next work will be to secure from the state an appropriation for this board and to employ a clerk. We have also, through this committee, agitated for arrangements toward securing a boys' home of refuge for unruly youths, that they may not be placed, as now, in penitentiaries with hardened criminals.

REPORT ON MUNICIPAL WORK.

The Woman's Educational and Industrial Union, as its name would indicate, is more interested in the practical development of the vital questions of the day than in social advancement or literary accomplishment. Its scope is broad, furnishing abundant possibilities, but its most effective work is in municipal affairs.

One of its greatest achievements was that upon the suggestion of the Union the office of police matron was created by the Board of Public Works. The method which was adopted by the union was to arouse public opinion to the need of such an official in the city government, gaining the assistance of the press, and overcoming prejudice against the office.

The founder of the union even accepted the office herself for a time to prove to the public the necessities and the benefits involved in the situation until it became established and thoroughly satisfactory to all the good citizens of Knoxville. It has proven itself to be not only a protection to the women prisoners, but it also serves to purify the atmosphere of the courtroom by the suppression of revolting details, which is in itself an advancement in the cause of morality.

After years of effort, the union has also succeeded in securing an appropriation from the county court for a reformatory, and rapid steps are being taken toward its erection, and the universal verdict is that this will be of invaluable benefit to our community.

It has been the province of the Woman's Educational and Industrial Union to suggest to other organizations the work which has been evolved from the investigations of the several departments of the union. In some instances the result has been very successful. For several years we have felt the necessity of a Rescue Home, to befriend abandoned women and to elevate them beyond their surroundings, believing that sinful environment is the most potent generator of this social evil. This work was recommended by the union to the Woman's Council, a larger local organization, which is now making rapid efforts to establish this home, with every promise of success. By making repeated appeals and petitions to the county court, the union has succeeded in influencing the court to appoint five ladies on the Advisory Committee to visit the women's prison regularly and make suggestions as to the government and employment of the inmates. Through their influence also the children and female criminals were separated from the men for a time, but on account of the lack of suitable accommodations this arrangement was suspended, but with renewed assurances of its permanent adoption as soon as possible.

MARY A. BAYLESS, *Secretary.*

At this point the session was adjourned on account of the lateness of the hour.

Department of Education.

COMMITTEE.

MRS. MARY E. MUMFORD, *Chairman* Philadelphia, Pa.
MISS MARGARET J. EVANS Northfield, Minn.
MRS. MARY M. ADAMS Madison, Wis.
MRS. MARY A. WILMARTH Chicago, Ill.
MISS CLARA CONWAY Memphis, Tenn.
MISS A. M. ELY Poughkeepsie, N. Y.

FIRST CHRISTIAN CHURCH, THURSDAY, MAY 28TH.

11 A. M.

The Philosophy of the Kindergarten MISS AMELIA HOFER.
Discussion.
The School a Moral Factor in the Nation . . MISS MARGARET J. EVANS.
Discussion.
The College Girl and Society MISS AGNES IRWIN.

Joint Session of Departments of Education and Literature.

University Extension Lectures
MRS. ELIZABETH A. REED and MISS LOUISE STOCKTON.
The Boston Public Library MISS HELEN M. WINSLOW.

Evening Session.

MACAULEY'S THEATER, MAY 28TH.

8:30 P. M.

The Relation of the College to the Lower Schools
MISS CLARA CONWAY.

FIRST CHRISTIAN CHURCH, THURSDAY, MAY 28th,

11 A. M.

MRS. MUMFORD, *Chairman*.

CHAIRMAN: I would say, in opening this department meeting, that we are half an hour late, and it will probably take off a little of the cream of our session, for we expected the cream to be the open discussion, the free expression of opinion, but we have been making up a regenerated constitution in the other building, and you know when a constitution is run down, it takes a long time to build it up, and we have to set aside some of the real important parts of life when we are undertaking that transformation. Nothing, to my mind, is more important than education, and I must confess that it gives me great delight to see the number that have come together to talk over this important subject.

I shall have to tell you that I came with fear and trembling; I was afraid you were not interested in education, and to see that you are here, that you evince such great interest in this matter, is to me and the other members of the committee, I am sure, more than gratifying. We are in the habit of saying that education saves a nation, yet, when we come to the real consideration, we are apt to give it a very small place in our affections and in our daily thought.

I was to-day handed a small book, which was entitled "Colorado's Gold," and it tells all about the wonderful discoveries that have been made in that wonderful country, and they have there one picture of Pueblo's mineral room, or a mineral building, or something of that sort, which is to set forth in Pueblo's district the quantity of gold that has been collected there. Now, to my mind, that book is a tremendous mistake. I would rather

have had from Colorado one little pamphlet about the Pueblo experiment, where one man has made the great experiment of trying in this country to reduce the large numbers in our public schools, to meet the next problem, that must come before us, that of individual instruction [applause]—that we must give to each child the right to an education, which he is bound to have by the conditions of his own nature, his own disposition, his own spiritual need. So the Pueblo experiment is left out of the book of “Gold of Colorado.” I would say, if any of the members of that state are here, they have lost the very gist of all that is worth having in Colorado.

I want to commend this programme of ours. We have begun at the foundation school—we have laid it in the kindergarten [applause]—and I assure you that no one could present this thought of the kindergarten to us better than Miss Amelia Hofer—the president, I think she is.

MISS AMELIA HOFER: The line of distinction between philanthropy and education can scarcely be marked as definitely perhaps as would be indicated by having a separate department in connection with the General Federation work for each of these. I claim for the kindergarten the connecting link between these two departments of the Federation, and for this reason, which I shall take pains to illustrate from history: A great movement is always born of a great need, not a personal need, but a national need, even more than from a newly discovered need on the part of humanity at large. In the beginning of this century, when Napoleon was leaving his mark on every country of the continent, a great need was discovered for an army of citizens who, while they could not withstand the enemy, yet could construct out of the ruins and debris left by that enemy new forms by which to govern people, not to conduct finances or build cities. It fell to the lot of one humble man in Switzerland to be the reactionary element for his little country, which was then forming itself into the government, which we have learned to appreciate and define, perhaps—a Republic. Pestalozzi found himself with a stranded set of children. He found himself stranded in company with this set of children, and out of that need came first an almshouse for poor children,

then, a few weeks after it passed on to be an institution which must mother these children. They must be fed, cleaned and they must be taught, and the so-called beginning, or rather the beginning of the educational movement to-day, as we know it in the nineteenth century, came to pass. I don't think this man Pestalozzi, any more than any other individual who happened in at the right moment, was conscious of what he was doing, and while he is often classed among pedagogues, I think the foundation of the kindergarten system was farthest from his intentions or the necessities of the time. The kindergarten movement, as we know it to-day, is the evolution of that work which was begun, as I say, of the necessity of the times; and the movement, while it is often considered from the standpoint of being a new series of school methods, and, while it is considered often as a phase or form of pedagogy, yet I believe that the kindergarten stands between education on one hand, and philanthropy on the other. It is a sociological movement. In 1848 and 1849 came Froebel to meet the need of this work again, a form of education was adopted to meet, or rather to prophecy, the need, which only a few could observe at the time. Since then we have had the revolutions of 1878 and 1879 in our own country, we have had our civil strife, and as a result of these upheavals we are closing the nineteenth century — I don't mean the last twenty-five years of it, I mean these last five years of the nineteenth century reveal to us an educational resonance, education in the school sense, in the sense in which Dr. Stanley Hall recently defined school: "The place where people grow, are relaxed, are happy and are cultured, not forced to sprout."

In discussing the philanthropy of the kindergarten I shall only take it up in the general aspect, as the discussion may bring out closer details. I will say that Pestalozzi, when forced to provide for eighty children, chose, of all the good things which he might bring them, this: Domestic social training. He did not give them intellectual training, that could come after; he didn't give them moral ethical training in the limited sense, but he gave them a systematic (as far as he could systematize) series of experiences under the home roof, and from that little (what was a haphazard experiment almost) he came to the philosophical conclusion, and afterward stated, that the home is the solar unit of the social structure. From that was developed his so-called system of education, but it was distinctly based on sociological principles, which to him was the great need of the hour. Froebel took up the point of the family as a unit, and worked

it out, and the only reason we look to these two men more particularly in our kindergarten line of study than to others is because they worked out the details with reference to the youngest children, and with reference to the home education. If the mother element, the mother quality, is the ideal quality, why should it not pass on through the grammar school, the high school and on to the university; and that far the general scheme was communicated by these two men, though not worked out.

The kindergarten is usually considered a system of education for young children. Neither of these men for one moment considered that the primary work. Their work was chiefly with adults, and if Froebel has done one thing more important than another, it is that he has shown us, or attempted to disclose, what is the great function of the adult.

It is interesting to go into a school-room and know that a teacher is taking into consideration this child and the other, who falls below the average mark.

We find in Froebel the only systematic teaching, and that in itself is one of the best things he has given us—a standard. In describing the normal child Froebel, perhaps, took a departure from what is known as sociology in the old sense. Apart from indications as to what should be the function of the adult in the working of children, and showing what the type child is, he gives us subject-matter, ready subject-matter, by which we may carry on this work of reconstruction; he puts into the hands of women especially, because their hands have been more empty than they should, resources, stories, songs, plays, happy thoughts and intelligent information, by which to fulfill or discharge this function of being the right companion and leader for little children. If the kindergarten were to stop to-morrow—it can't, it will go on for two hundred years, if no one lifts a finger—but if everything stopped to-morrow, the songs and games, which now four generations of child life have been taught, those will be handed down for two hundred years. No one taught us "Little Sallie Water," and yet it was handed down for four hundred years; I don't know the history of it. That was the sociological undertaking on the part of Froebel, and whether he was conscious or not is a question. He has done that which can scarcely be classed with pedagogy, and can not be classed with philanthropy, because it falls in between, and is the people's own possession. We are all conscious that the tendency of the present time is sociological rather than evolutionary.

CHAIRMAN: We all know that the kindergarten has found a home in the hearts of the Louisville people, and those of us who were particularly interested in the educational exhibit at Chicago found that our steps led us unconsciously back and back to the Louisville exhibit. It presented more taste and more real development on paper of the kindergarten idea, and was so acknowledged by all teachers whom we heard speak in the East. I am told that we have among us here Miss Patty S. Hill, Superintendent of the Louisville Free Kindergarten Association, and we would be pleased to hear from you. I take pleasure in introducing Miss Hill.

MISS HILL: Madam Chairman and Friends.— I have been asked to have a few words to say with regard to the effect of the study of Froebel's philosophy upon women. Not long since in a conversation with the president of one of our large eastern universities, the question was asked: How do you account for the enthusiasm found among all classes of kindergartners, good, bad and indifferent? In answer to this question there were many theories advanced, but one of them was to this effect: This universal enthusiasm may be largely traced to a study of Froebel's philosophy, which in its depth and breadth emancipates the mind of its students, broadens the horizon of the teacher and gives her an insight into the hidden meanings of life, which is of necessity invigorating and inspiring. For so long many women have lived beneath this limited horizon with its small, cramped views, more conscious of the detailed duties of life than of any guiding principle or philosophy. Froebel has led women, through his philosophy, closely in accord with their nature, to a high mental plateau, where they may view life in generous, broad outlines and relationships. When this gift is bestowed upon woman, is it any wonder the result should be zeal and ardor for one's calling or profession? The tendency of the public mind to look upon the kindergarten as a charity or mission work, for poor children only, is due to ignorance of the philosophic basis upon which the kindergarten rests. The greatest advance made by the kindergarten system in the last few years, has been in its rise to the dignity of honest and just criticism. Discrimination has crept into the minds of its opponents and its adherents as well. The time has been when kindergartens were commended with little insight and no investigation, and vice versa

they were all lumped and denounced in the same indiscriminate manner. Fortunately all this is passing away, and the kindergarten is reaching the same plane upon which all other branches of education stand, where the individual kindergarten must stand or fall, according to its own personal merits or defects. As a consequence, to-day no one with any insight will vouch for or denounce all kindergartens any more than they would all schools or all colleges and universities. Every form of new thought has been unwisely followed and demonstrated, and in like manner the philosophy of the kindergarten, which has had so wholesome an effect upon many, has produced mental intoxication among others. This extreme idealism has caused many important details of scientific methods of work among the children to be sadly overlooked and a superstitious, unbalanced adoration of its philosophy has taken the place of a scientific study of the children. This class of kindergartners has justly called forth comment and criticism. They have been pronounced visionary idealists, whose vagaries have kept them too high in the clouds to meet plain, common-sense, earthly duties otherwise than sentimentally. While all this is true of one class of kindergartners, we find another class equally defective and abnormal, those whose grasp of Froebel's philosophy is so weak as to shut them off to a narrow contemplation and incessant study of the methods and materials of the kindergarten, with no guiding principle. While the first class of which I spoke are suffering from a near-sightedness which causes them to overlook the immediate scientific needs of child life, the latter class are the unfortunate victims of a near-sightedness which prevents their seeing any farther than the isolated immediate present, unrelated to either past or future. It is easy enough to point out our defects and shortcomings, but quite another thing to see through the wrong into the right and discover our many virtues. These are largely dangers of the past and passing dangers of the present. Froebel has voiced the balanced ideal when he says, the head must be lifted high into the clouds, but the feet must be planted firmly upon the earth. Surely this prophecy is coming to pass, for what the present demands of the modern kindergartner is a balanced study of principle and method of philosophy and science, especially physiology, biology, hygiene and psychology, with the little child as its never-ending object and subject. To-day we demand those that see the relation of theory to practice, of truth to life, of idealism to reality. Placing the little child in our midst as the one who shall lead us in our study, we are learning to see things according to the Greek love of proportion. Those

who have made mountains out of mole-hills and mole-hills out of mountains are passing away. Some one has said that you can hold a paltry silver dime so close to the eye as to shut out the great shining sun, and to-day the kindergarten is struggling as never before to cultivate the artist's eye for proper perspective in education and life, and no body of educators is growing faster and more wholesomely than that ever increasing body of earnest women called kindergartners. [Applause.]

MRS. HAYES (of New York City): I would like to tell you about a grand movement, which will be of interest to every woman, and that is Mr. George's Republic. Mr. George is the Pestalozzi of to-day. He had charge of some boys' clubs, and he planned a Republic on the same plan as our own United States. There is a President, a Vice-President, a Congress, divided into two houses, policemen—self-government, simply, by the boys. That proved such a fine experiment last summer that he has opened this summer the Republic to the girls as well. When they went to an outing they wanted to know whether they would have the same privilege as the boys, as regards voting. The boys reasoned that the girls would pay ten cents just the same as the boys do, and the result is that they do vote in the government of Freeville. If you desire a full description of Freeville, you will have no difficulty in obtaining it by writing to New York City.

MRS. CANDEE: I would like to make a statement of a fact from the Southwest. Although representing Illinois in this convention, I have just come from El Paso, Texas, where they have secured, after three or four years of very hard work, the only free kindergarten in the state of Texas, in connection with the public school. I was also in Chihuahua, Mexico, five hundred miles south of the line of the United States, and there I found one of the finest kindergartens I was ever fortunate enough to visit, where the little children of the pure Castilian race were trained side by side with the descendants of the Indian and Aztec nations.

CHAIRMAN: The next paper falls naturally in line with this

kindergarten discussion, and is called "The Effect of Our Schools Upon the Morals of Our Nation," and will be presented by Miss Margaret J. Evans, Dean of The Carleton College, of Northfield, Minnesota.

THE PUBLIC SCHOOLS A MORAL FACTOR IN THE NATION.

It is said that one day while President Grant was writing a message to Congress and the card of a visitor was brought in, an officer on duty, seeing that the President did not wish to be disturbed, remarked to the servant, "Say that the President is not in."

General Grant overheard the remark, turned round suddenly, and cried out to the servant: "Tell him no such thing! I don't lie myself, and I don't want any one to lie for me."

The bluff President formed and expressed upon the act of the officer a moral judgment, as any one who reads the account forms a moral judgment of approval or disapproval of the President's conduct.

The reader and General Grant thus apply to these particular actions certain general laws of conduct which regulate the lives of rational beings.

Such moral judgments presuppose certain first principles of morals, which are universal, self-enduring and unquestionable, and the judgments also presuppose that it is impossible to think the contrary of these principles or to apply them contrary as a general law of conduct in rational life.

Such moral judgments presuppose further that every rational being, child or man, illiterate or cultured person, knows these moral truths and their application to life, and that no one can, as a mere exercise of thought, maintain that right is not the rule of life or can refuse to acknowledge this right, and the command, "Thou shalt," which is in these first principles of morals.

The ability to recognize these truths, to know the "ought" spontaneously, and to perceive that it does not rest on experience or desire, or on escape from penalty, or in authority, since the "ought" has nothing to do with consequences, and is a personal matter—this is reason, the test of a rational being, the basis of human responsibility.

These fundamental laws are commonly classified as: Laws of individual life—self-development, industry, temperance, purity; laws of the moral relations: those of the social life—justice with honesty, benevolence, truthfulness, fidelity; those of the higher life—reverence, love, obedience.

These are laws of moral conduct, not of religious requirement. Right action is right, not because religion requires it or even because God wills it, since God wills the law as an expression of absolute right.

The right is based on first principles of morals inherent in rational beings.

Since every rational being has these imperatives of moral conduct in himself and acknowledges their authority, it might be supposed that a large majority of human beings would obey them.

This supposition of general obedience to these moral laws may be variously tested. To us the political world offers a tempting test, since there we have no glass houses. The realm of conventional social intercourse might reveal to our test the too great fragility of our building material. As our thoughts turn to-day to educational interests it may be well to apply a test which has some direct relation to our public schools.

The ranks of business men are largely recruited from the grammar grades of the public schools.

The moral condition of the business world then affords a test of the results of training in the schools, as well as a test of general obedience to moral law, especially in the two laws of social life most involved in business transactions, the law of honesty and the law of truthfulness.

In order to obtain definite ideas, I have asked for the views of a large number of business men as to the proportion of men who, in business transactions, from a sense of right, obey, even under temptation, the laws of honesty and truthfulness. I have personal knowledge of the frankness, the trustworthiness and unprejudiced nature of the replies, which are from the East and West, North and South. I can present only a few typical answers.

A banker says: Tested by the number of men who, when they were secure from detection, would restore money paid to them by mistake, I think fifteen per cent is a high estimate of the number of honest and truthful men.

A railway president says: Of the leading railway men, a large number deal honorably; of business men in general, not more than sixty per cent can be trusted.

A man who has intercourse mainly with the rank and file of the railway army, says: Ninety per cent of the men habitually cheat the corporation, and esteem the cheating cleverness.

A large manufacturer says: Not more than ten per cent of the men I

deal with in the world can be trusted where pecuniary interests are at stake.

A lawyer writes: I am compelled to say that I believe that in mercantile affairs forty per cent will take dishonest advantage.

A dealer in drugs says: When it is a matter of competition, I have not found twenty-five per cent of business men whose word can be relied upon.

A representative of large trading interests says: I think fully fifty per cent of those with whom I deal will take dishonest advantage of another.

A dealer in groceries says: I fear that fifteen per cent of honest men is a higher estimate than my experience warrants.

I have had no replies more favorable than these given.

Omitting the testimony of the pessimists, who are miserable when they are happy in counting every man a rascal, and of the optimists, who are happy when they are miserable in hoping that impressions of general dishonesty are wrong, we have the appalling evidence that in spite of many noble exceptions, a proportion of business men, so large as to constitute a heavy majority, are, when they are not deterred by considerations of policy, of business reputation or fear of detection, untruthful and dishonest.

Let us put the ugly fact in ugly plainness: the testimony of trustworthy, unprejudiced, experienced men is that the average business man, not your friend or mine, of course, lies and cheats when it is sufficiently to his pecuniary advantage to do so.

Furthermore, the testimony is almost unanimous that, although the world is, upon the whole, growing better, yet there is undoubted truth in the recently published statement of one of Chicago's most successful merchants that, in that city there has been a steady decline within the last five years of mercantile honor.

Several prominent business men in the same city concur in the statement. It is added, that probably the judgment is substantially true and applies to the whole country.

"Careful observers seem to be of one mind that in our commercial life the standard of integrity is not as high as it was five years ago. These same men tell us that the standard is steadily becoming lower," is the comment of the editor who gives the evidence.

These average business men are the product of the average home, the average school and the average social environment.

Few men in business come from the criminal or pauper classes. My inquiries have been made in every case when such classes are by circumstances largely shut out.

So far as education is concerned these business men come from the public schools, and for the most part from the grades below the high school.

Nine-tenths of the pupils in the public schools never advance higher than the grammar grades. This week doubtless not less than six millions of boys out of the seventeen million pupils now in schools and colleges are leaving school to go into business life of some kind.

As the evidence given above testifies, these boys must endure on entering business a great strain upon their moral natures.

It is surely a pertinent question: Has their moral training fortified them to endure this great moral testing? Alas, "What strain o' the stuff, what warpings past the aim."

"Are the boys under training in your business learning to be honest there?" I asked, "Oh, the first six months they do mechanically what they are bidden, without knowing anything about matters," was the reply of a confidential clerk of a great business house.

"And after that?"

"Well, they must know, after that, that nearly every label which they put on goods is a lie." Said he, "We are particularly unfortunate in that."

All business is not so unfortunate, but it is evident that boys going into business need to be thoroughly established in moral principles, if we look to them for improvement in the general moral condition.

That there is little hope except from them is evident — any radical change in the business methods of adults can hardly be expected. If they do not learn honesty before going into business they will probably never learn it.

The teachers in our schools are those who know best the moral condition of those embryo business men.

The home shares the responsibility with the school, but society as a whole can do little for the home.

Our public schools are deservedly our pride and boast, the saving salt in our mixed population.

I have asked a number of teachers for evidence of the honesty and truthfulness of the boys and young men whom they have had under their instruction, directing my inquiries where I was sure of frank, thoughtful and unprejudiced replies.

Most of the evidence is from states east of the Mississippi, and from places where the criminal and pauper classes were by circumstances largely shut out. As before, only typical evidence can be given.

The testimony is unanimous that the moral tone improves as with the advance in education, being highest in the colleges and higher in the high schools and academies than in the lower grades. Hence every one who takes a college course is more likely than others to be moral.

Yet the president of an Eastern college writes: I would not give an examination paper to one young man in five and leave him to himself with his text-book near; however, if I had exacted a promise that he would not use it, I would not expect one in twenty-five to violate the promise."

Another college president writes: I regard untruthfulness as one of our worst and most common immoralities. Most persons will tell a lie to get out of a difficulty if the matter is moderately serious. If it is very serious, more will tell the truth.

Still another college president writes: I am disposed to think that a very large proportion of young men are not absolutely trustworthy. I trust the young men in general, and do not find the confidence misplaced. Nevertheless, when you ask whether they would lie to get out of a difficulty, I find myself unable to answer.

A professor in a large university writes: The sophomores and juniors in my classes are generally trustworthy, but one meets altogether too often with experiences that are calculated to impair one's trust in the truthfulness and honesty of the youth of the present day.

A professor in another large university, after careful consultation with two other teachers, writes: "One teacher says that only one in twenty could be absolutely relied on under such circumstances, the other says, one in ten. I think, while six or eight would tell the truth in general, no more than two in ten could be depended on under stress. The disappearance of public and private library books only too clearly proves that college students steal. If it be granted," he continues, "that college students are the cream of young people, then moral sentiment is not very high."

As the moral tone in the college is shown to be much higher than elsewhere, we must have here the most favorable results of the lower schools, with the advance of years of college training.

I must insert here, however, from experience in a Minnesota college, a brief record that my own experience gives a much more favorable view.

The testimony from high schools and academies must also show the

results of the schools below them, with the improvement of the advanced grades.

A Massachusetts teacher sends, as the opinion of three teachers of long experience: "About two thirds of the boys can be absolutely trusted."

From an old and small high school in Connecticut comes the testimony: "Nine of the seventeen boys in my class would, I think, be perfectly honorable."

From an experienced president of an Eastern academy: Of the boys I have known in my schools from one fifth to one third are fairly trustworthy.

From an assistant in a high school: "I can trust half of the boys, I think, even when a lie will get them out of a difficulty, although I confess that when I asked one of my truthful boys how he could answer the question he said that nine out of ten would lie to escape a difficulty."

From the president of a large training school for teachers: "In ordinary cases boys are honest, with very rare exceptions. When speaking the truth means to condemn a wrong in an associate, very few can be depended upon."

As to the lower grades, the evidence, with rare exceptions, may be summed up in the words of a thoughtful teacher of fifteen years' experience in a large city school, where the pupils are mostly from the middle class of society: "I count it the habit of fully seventy-five per cent of the boys between the ages of eight and fourteen years to lie whenever they can thereby extricate themselves or their friends from a difficulty. The lie seems to come spontaneously then."

Concerning the country schools my only evidence comes from a teacher of twenty-five years' experience in country and village schools: "Five per cent, I think, is a large estimate to make of those who will stick to the naked truth when closely cornered or when a lie will help them out of difficulty."

Since the proportion of dishonesty is thus said to be the same in school as in business, desire to escape penalty in school seems to become greed for gain in business.

Replies to other questions give evidence:

1. That only two or three per cent of the pupils in any school steal, the difference, if any, being in favor of the boys. Civil law is a teacher of morals.

2. The percentage of girls who lie outright is very much smaller than that of boys, although petty deceit is more common among girls.

3. That the middle social class furnish the most honest pupils.
4. That the standard of honesty and truthfulness is much higher among pupils than among those not attending school.

The evidence as to gain or loss of moral tone in school has not been taken, but the answers received give no cause to doubt the judgment of the *Boston Journal*, which says: "It will hardly be denied that, on the whole, the moral influence of the public school is less strong and healthful than it was a quarter of a century since."

The discouraging evidence is surely overwhelming that pupils who go from the schools to business are not established in the moral principles which they especially need, and that there is little hope of their acquiring these principles in business.

Although the schools are not wholly responsible for this, our only hope is to apply the remedy where the disease may best be attacked.

In our public schools the means for moral training are mainly four:

1. Systematic, required instruction.
2. The personal influence of the teacher with incidental teaching in connection with the ordinary lesson.
3. School discipline in general.
4. Public sentiment within and without the school.

As to the systematic and required instruction, Commissioner Harris, of the National Bureau of Education, writes that east of the Mississippi the law of only one state, South Carolina, makes instruction in morals and good behavior obligatory.

Four states, Vermont, Massachusetts, Maryland and Indiana, require instruction in good behavior. This does not mean morals in general. I infer from the Vermont state superintendent that while "special attention is given to emphasize the importance of moral teaching, it does not have a regular definite place on the day's programme." And from the statement of the secretary of the Massachusetts Board of Education: "The practice is to leave the questions of moral training almost wholly to the individual teacher."

In Maine the legal requirement is definite as to ten minutes per week for teaching kindness to birds, etc.

Thus in all the states east of the Mississippi, except in South Carolina, the main reliance for moral training is upon the other three means.

To the character and influence of the public school teachers and their desire to give right instruction scarcely too high praise can be given. One

must search in order to find in any place of activity more devoted or nobler men and women than the underpaid, undervalued, overworked teachers in our public schools. Hampered as they are in many ways, it is chiefly to their voluntary, conscientious moral training that we owe what is best and highest in the schools. It is owing to them that the general tone of instruction is almost always highly moral, and more.

But a subject which is not in the curriculum, which has no time set or allowed for it, which no one asks about, and which has no methods or teaching prescribed, can not secure from too busy, always hurried teachers, much attention. Arithmetic and geography would fare little better under the same circumstances. The responsibility for moral instruction can not be laid upon teachers who now do the best possible under the present system.

The best possible is, however, evidently not well enough. School discipline, order, system, punctuality, the benefits of association, intellectual training and the great truths of literature doubtless aid in the formation of moral character, since we have seen that moral advance keeps pace with advance in those things. But that their opposites, disorder, bad associates, vile literature and similar things outside the school are more aggressive, who can doubt?

The prevailing sentiment within and without forms the other means of moral training. "A strong moral sentiment is relied upon," says the state superintendent of Vermont. The evidence shows that the sentiment in the school favors, when there is no motive to the contrary, truthfulness and honesty, but the evidence also shows that if a lie will screen an offender or screen his comrade, "very few can be trusted to tell the truth."

Lying to screen a companion is often supported by school sentiment as meritorious. The steps between lying to screen a comrade, lying lest detection of one's self implicate a comrade, and lying to screen one's self are so short and easy that few boys see any stopping place between them.

"The traditions of the schools are against truth-telling where escape from penalty is concerned," said a prominent trainer of teachers. "And doubly so when a comrade is involved." Brave, indeed, would be even the teacher, who, in a convention of teachers, should combat the tradition and advocate telling the naked truth, and thus exposing a comrade, even if he were guilty of the grossest moral fault.

Traditional hatred of envious and malicious informing has drawn into itself, it is said, the notion that lying and cheating are not so bad as incidental exposure of others' faults.

Thus is removed, also, fear of exposure, which might deter from dishonesty; where no one "will tell," a premium is put upon vice.

Public sentiment, outside of the schools, with its praise of generosity even at the cost of truth, its laughter at cheating and lying in school and college tricks, its confusion of natural mischief, the sting of the honey bee—with the serpent venom of premeditated falsehood, is often more harmful than helpful in moral training.

Even the literature which thrills us by the heroism of a Doctor Maclure, or by the martyr spirit of a "far-ben" Burnbrae, might puzzle the sense of a bright boy. To distinguish between the unnecessary lying of a Jamie Soutar, when, in order to satisfy the natural love of approbation in a dying girl, "his conscience abandoned the unequal struggle with his heart and the boy's own lying, apparently necessary to keep a mother or teacher in comfortable ignorance of his guilt, might be a metaphysical problem too deep for an ordinary Tom Brown.

However this may be, it is manifest that public sentiment, within and without the school, the incidental training and moral influence of the teacher, and all the other aids do not secure in character even that degree of honesty and truthfulness which might reasonably be expected in a world far from ideal in standards.

It is equally true that if pupils do not learn before they leave school to be truthful and honest, to be temperate, pure, industrious and faithful, they will never, in all human probability, learn these things. The state, at least, can help them little in teaching them later.

It is useless to blame superintendents, teachers, and, least of all, the boys and girls, God bless them.

The schools are what the people desire them to be. Bismarck long ago characterized Lord Salisbury as "a lath painted black to look like iron." Have we taken it for granted that our laths, because they are ours and dear to us, are all pure gold?

Taking moral development for granted works as well as taking a knowledge of arithmetic for granted, and little better.

Improvement begins when we face the past of too-prevailing dishonesty and see the soul inside. A man faces the world with as strong a will as the one he shows a woman when he loves her.

But the real battle for honesty in the business world, and for morality in every sphere, must be fought in the schools.

The indirect means now used in the schools may well be emphasized.

To demand in our teachers a noble earnestness, and make teaching a profession which will attract such teachers; to encourage them to seek from all subjects moral application, and to count time for moral instruction well used in all lessons. To test results of teaching by moral character will always be helpful. Public sentiment, also, may well be strengthened.

But we can not repeat too often that such means, good as they are, have proved inadequate, and must always prove inadequate.

In the battle for moral living, instruction, persistent, systematic, definite, and adequate to the importance of the issue, must be the weapon.

Moral principles are in the mind only by implication. The average pupil does not reflect enough to distinguish clearly between right and wrong.

Only when the half obliterated inscription which is on the mind of every rational being is clearly seen, does conscience act vigorously, and accord due reverence to the inherent "ought."

In Goethe's ideal pedagogic province, three salutations expressed three reverences. The arms crossed on the breast, the look turned joyfully toward heaven, indicated reverence for what is above; the hands folded over the back and a smiling look turned downward, the reverence for what is below; the hands stretched out toward companions and look turned toward the right, the reverence for equals and things about us.

"Out of these three reverences," says Goethe, "springs the highest reverence, reverence for one's self as the best God and nature have produced."

By clearness of moral vision, secured through instruction, may this reverence for one's self and consequent morality of life be hoped for.

Moral conduct rests also upon the choice by the will of the right, and the training of the will is an essential part of moral training.

Appeal to the lower motives of emulation, love of approbation, desire for knowledge, hope of future good or even of sense of honor, weakens the will.

An intelligent appeal, made as rapidly as the pupil's development permits, for the choice of the right "because the right conforms to what ought to be, strengthens the will" and develops moral character.

Such instruction and training of the will as are needed can be secured only by legal requirement.

Religious instruction may no longer be given in our public schools.

Moral instruction based upon the "ought," whose authority all acknowledge, even when opinions differ as to its origin, is, therefore, the more necessary.

It is imperative, if our business genius, our freedom and our independence are not to become our shame.

Such legal requirement has already been secured for temperance in all save three states, and there is constantly better enforcement of the laws.

Such legal requirement may be secured for instruction in all the virtues, as such instruction is almost equally important for all.

Difficulties as to teachers and perfunctory teaching, text-books, time and place in the daily curriculum and methods, will all vanish as soon as the importance of the moral instruction is realized and earnest educators attack the obstacles.

Women now, through school suffrage, directly share responsibility for the schools as well as for the homes. Both should represent her highest ethical aspirations.

The business world has offered a convenient test for certain moral virtues, and has been so used. But at those lacking those virtues women can not cast the first stone. Every sin of man is paralleled by one of woman, and she needs moral instruction as well as he.

Man's and woman's work are needed to approximate our hopes.

The spirit of this great Federation has been from the first that of usefulness, that use may survive beauty.

What greater work awaits this host of women than the uplifting of the public schools to still higher glory, as the gymnasium not only of mind and muscle, but also of morals?

A committee from this body to co-operate with a committee in each state in obtaining for every school, by legislation, enactment of adequate moral training and the personal influence of good women in creating and maintaining a public sentiment which will enforce the law, are our available means.

Through them we may perform for future men and women, the coming business men and authors, poets and artists and all — a service in which we shall rejoice long years hence. Yea, like the Arno bridge, which "Florence adorns with her jewelry," when "we are old, five centuries old," and see the transition to better days safely made, we may say: And when I think that Michael Angelo hath leaned on me, I glory in myself.

MARGARET J. EVANS.

CHAIRMAN : I know that a large number have waited to hear our final paper, and, although it is very late, I shall ask that that paper be read. The paper is written by Miss Agnes Irwin, of Philadelphia, and Miss Repplier, one of her students, will read it.

MISS REPPLIER : I wonder how and why I was ever rash enough to promise that I would speak to you to-day, to such an audience as this, accustomed to speak and be spoken to. I might well borrow the words of a distinguished soldier, who, when called upon to speak, could only stammer out, "I have nothing to say, and I couldn't say it if I had." His hearers were kind and patient with him, and they made it easy for him to confess his incompetence; I will trust to your kindness and courtesy to make it equally easy for me, and it is not quite true that I have nothing to say. There is one subject on which I may not be able to say anything, but I have thought a great deal about girls and their training, indeed I might almost say that I have not thought about anything else. The work of my life has been to do something for girls, and I speak to you out of my personal experience, which is narrow and limited, as all personal experience must be; but my one excuse for speaking to you at all is, that I have had to think long and seriously of girls and their needs, and I have had to translate my thoughts into action. Who does not think about our girls? Has not the American woman become a topic, not only with the foreign observer in whom she produces a variety of strong emotions, but with our own people — our novelists, our historians, our newspaper men, our illustrators? Are not Daisy Miller and the Gibson girl known on both sides of the Atlantic? She differs as widely as do our native flowers it is true. Think of the mayflower, the Mariposa lily, the Cherokee rose. She differs, but still she is American, and everywhere and always she is first in peace and first in the hearts of her countrymen; is she not? Nothing is more impressive to a foreigner than the place of women in our society, and we must all acknowledge that life, liberty and the pursuit of happiness are considered as inalienable rights of our women as of our men. The foreigner thinks her terribly spoiled. Is she? Has she everything she would like to have? Of course not; who has? Has she everything she ought to have for her own good, and for the good of the civilization of which she is so potent a factor? On that subject wide are the differences of opinion, and this is not the place to air them. But we must all agree that the girl of to-day looks at life very differently from the way in which her grandmother looked at

it. Our grandmothers, your great-grandmothers, walked out in wintry weather in thin slippers and thinner stockings; they fainted easily and wept often; they carried their pocket-books in a reticule instead of in their hands; they wore low-necked muslin gowns, with boas round their throats and looked pensive. But all these do not constitute a real difference; these were matters of fashion, and of fashion solely. Fashion is a tyrannous goddess, whom most of us must obey implicitly. All our intelligence and advanced thinking has not diminished the size of one sleeve, or provided one accessible pocket; and my own belief is that, if fashion were to command we should all, for a little while at least, become delicate, emotional, imperfectly clad, perhaps even pensive, there is no telling what fashion may not bring about. But fashion can not alter the hour, though she may put back the hands of the clock; and it would be impossible to deny or to overlook the real and great difference in the habits and dispositions of women. Many things that the woman of 1800 did for herself are done for her granddaughter just as cheaply, and much more expeditiously; the woman of 1900 has, therefore, more time to do as she likes, and she likes to do many things that her grandmother never thought of doing. If heaven has given her the creative impulse, she may be a painter, or a sculptor, or a poet, or a novelist, and her work will be taken at its own value. No son would to-day write to his mother as Monk Lewis did to his: "I do most earnestly and urgently supplicate you, whatever may be its merits, not to publish your novel. It would do a material injury to Sophia; and although Maria has found an asylum from the world's malevolence, her mother's turning novel writer would, I am convinced, not only hurt her feelings, but raise the greatest prejudice against her in her husband's family. As for myself, I really think I should go to the continent immediately upon your taking such a step."

And she may go to college. I know that there still survive some persons who continue to ask the question, why should there be a college for women at all? Why should any woman want to go? Why should she be allowed to go? That seems to me no longer a question for discussion. All that the questioner need do is to spend a few days at one of the leading colleges for women, and, if he has a fair and open mind, he will acknowledge—he may not acknowledge, but he must see—that it is no longer a question for discussion, save as an academic exercise. The woman's college is a sign of the times in which we live; like the telephone and the trolley, you may not like it, but you must perforce accept it.

Again, it seems to me a waste of time to discuss the question as to the kind of college best fitted for American women ; our country is so large, our people vary so greatly, there remains still so much land to be possessed, that I should think the obvious answer would be, that it is well to have colleges of different kinds. The co-educational college, the annex, the independent college for women, each system, has its advantages and its disadvantages. What is good for one girl is not good for another ; the plan that is easily carried out in one part of the country is full of difficulties in another. No, that discussion seems to me, like the other, unprofitable exceedingly. Let us have different kinds of colleges by all means ; do not let us have too many.

Shall every girl go to college ? I hope not. I hope the day may come when we shall have outgrown the superstition that it is best for every boy to go, when we shall have recognized the many other ways of training, not only possible but proper ; with the girls let us begin differently. Let us recognize from the start that the higher the civilization the greater the liberty allowed to the individual development. Let us make no concessions to whim or caprice, to fashion or fancy, but having made every allowance for differences, let us then do our best to train each girl for her future life. How are we to do that ? The French woman, the English woman, the German woman — each of these is trained for the demands of the class to which she belongs, and into which her parents mean her to marry ; but who can tell what the future of an American girl will be ? I have seen two girls, neighbors and comrades in school and at home, grow up and marry — both for love. The husband of one of these bears one of the great historic names of Europe, and the husband of the other is a mining engineer in one of the newer towns of the great West, where she must perforce do her own work and wage a hand-to-hand fight with the conditions of pioneer life. In this country, where there is no privileged class, where there are no class distinctions, where the one difference is between rich and poor, and the poor of to-day are the rich of to-morrow, we can not train a girl for the demands of any particular class or station ; we can but train her for life and for liberty. What is required first and most in our women is character, and conduct as the manifestation of character. This we have always had ; there is no part of our land where the noble words inscribed on the peristyle in Chicago are not applicable — the words that commemorate the brave women who faced unknown dangers amidst strange solitudes. The wilderness and the solitary place are indeed bad for them. “ Endurance,

foresight, strength and skill." These the American woman has by right of inheritance. But an inheritance may be squandered; and I see with regret how often we, the mothers and teachers, who are the makers of characters, waste and misuse the many glorious opportunities given us in daily life to teach our girls courage and discipline—the courage and discipline which she will never learn easily unless she learns it young; later in life she must be taught, as Gideon taught the men of Succoth, with the thorus of the wilderness and briars. I firmly believe that this is the first thing to do: fit her for life by giving her in childhood the discipline, mental, moral and physical, that will make life easier and better for herself and for those with whom she has to do. Give her, as part of her dowry, a character which she may transmit to her children, or to her next of kin. I hope you all remember Thomas Nelson Page's Cousin Fanny—and unless you are perfectly sure of her future, train her for some bread-winning employment, so that her life may be in her own hands. Let the boys grow up without discipline, or character, or instruction, if you like; send them out to the battle without a shield, or a sword, and pray that heaven may help them whom you have not helped; that seems to me cruelty to the men-children; what is it to the girls?

As for the bread-winning occupation, if, during the long years of school-life your girl showed a talent for music or art, for dressmaking or landscape gardening—a talent, not a taste—by all means let her cultivate that, not like an amateur, but like a "professional." If your girl is that rare thing, a born student, let her cultivate that talent; in that case, send her to college. Do not let any one persuade you that the work can be as easily or as well done in a library, or alone. Very few of us can provide our children with the educational tools, the stimulus of fellow-students, the intellectual atmosphere, to be found in a good college. I know that there are many shining examples of women in the past who have left school at thirteen and never had any later instructions than reading aloud to a father, who have, nevertheless, been paragons of learning and accomplishment. I know this is true, but I ask myself what that paragon would wish to do if she could begin life to-day? Would she abide by the chances given her in her time (all, by the way, just as open to her now as they ever were, except, perhaps, the father, with leisure to listen to her reading aloud—I really shouldn't know where to find him), or would she eagerly seize the chances offered to-day? How would she have come here if she had come with us? Would she have made the long and lonely journey hither in the

slow canal boat of the past, or would she have whisked here overnight in the lightning express? The paragons of both sexes are generally ahead of their time, never behind it. If we would lead fruitful and blessed lives, we must live with the life of the time; we must live with our generation, or we shall not truly live at all.

"But," some one will say, "my daughters are like thousands of other girls, without a talent, or even a marked taste; they have no genuine artistic or intellectual interest, and if I tried to make them what Nature never intended them to be, they would become unreal and artificial, or weary and unsympathetic. As it is, I have done the best I could for them; they are healthy, cheerful, well-read, sensible young women, equally and harmoniously developed, cultivated and accomplished as far as was possible for them; perfectly delightful in society and perfectly happy in solitude; high-souled and high-minded. No college could have given them this, and no college could have taken it away. As to their future, I wish my daughters to marry; I prefer that they should marry young, and I think that they are more likely to marry if they stay at home and lead the home life of an American girl than if they absorb themselves in study during the earlier years of womanhood, which is the time when a young woman's fancy is most likely to turn to thoughts of marriage. And as marriage or home-making in some way is to be my daughter's profession, I train her for it; the time that a college girl spends in acquiring the knowledge and the habits that will fit her for a profession, my girl spends in acquiring the knowledge and the habits that will fit her for her profession."

If this should be said to me — and part of it has been said more than once — I should agree to it with all my heart. I should rejoice, not only for the sake of the daughters so admirably guided and trained to be home-makers, but also for the sake of the civilization built up of countless homes, as ours is. I should rejoice, too, to think that in the future there would be fewer morbid elderly women, eating their hearts out from sheer incompetence; fewer nervous patients, to darken the household heaven; fewer selfish wives, enjoying themselves in Europe while their husbands are working like galley slaves in America; fewer grown-up "spoilt children," to make the men out-Herod Herod. If the *choice* is to be between marriage and college, by all means let us choose marriage; but, really and truly, many people choose both, and there is nothing to prevent them. A few women of college training may refuse to marry at all, and thereby wreck their own lives; but that, because their minds have been

well trained, they should refuse to marry men whom they like and whom they ought to marry, does not seem to me a pressing or a great danger. There may be men who are deterred from marrying college graduates, but of that I see no evidence. Let us be calm in the face of these dangers!

And let us make no hasty generalizations. I once knew a girl, an admirable Greek scholar for her years, who, at the age of nineteen, ran away with a young man whom her parents had reason to disapprove, "and they lived happily ever after." I have never pointed a moral with any of the circumstances of this case.

What, then, will the girl who goes to college gain? She will gain knowledge; she will gain wisdom, which is a thousandfold better than knowledge; she will gain intellectual growth and development; she will come into contact with older and stronger minds, and into touch with her own generation, with young people of different experience and traditions from her own; she will learn to live with other people—and that is a lesson no American can afford to go without; she will acquire a bread winner, and she will know by heart that "man can not live by bread alone;" she will breathe, for a short time, "an ampler ether, a diviner air." She will not "sit apart upon a hill retired," like the fallen angels—mark, the *fallen* angels—but she will come down from "the Pisgah height of her exalted wit" to bear her part in the daily battle of life. A good college can do this for any student. I do not say that it will do it for every student. Would the life condemn her to seclusion? Certainly not. It would greatly enlarge her opportunity for making friends—real friends—and the risk seems to me in the opposite direction; the risk of living so constantly with others that seclusion becomes intolerable. Will it make her selfish and self-centered? Not necessarily, though that is one of the risks, I grant. That is the tendency of American life for our girls, I fear. Will it cut her off from the pleasures of youth? It will not. Why should it? Will it deprive her of what is known as society? Ah! There's the rub, I do verily believe. For there is, in some parts of the United States, a terrible and devouring demon known as society (that is not his real name), to whom much is sacrificed—time and money, health and happiness, the comfort of the household, the education of the children. I have known girls and boys sent to certain schools in order that they "might make friends" of the children of "leaders of society." I have heard—in the land of the Puritan—I have heard a lady say that it would blight her niece's life if she were not admitted to a dancing class, which

would be the stepping-stone to another dancing class, and finally to society. I have seen American women—intelligent, independent, good American women, practice and preach the doctrine that a girl must spend the years after leaving school in amusing herself. No matter what her father's circumstances or her mother's burdens, the daughter must amuse herself. Because a few families have for many generations performed certain social duties, and introduced their daughters into the social circle to which they belong, many other families "bring out" their daughters and encourage them to spend their winters in festivity and dissipation, and their summers in dissipation and festivity. Folly and frivolity, idleness and selfishness—are these a good preparation for a woman's life? This kind of life, this kind of society the college girl must forego. Perhaps in the next decade the college-bred woman may have so influenced social intercourse in America that it may assume delightful and original forms, and be full of flavor and vitality; which, in spite of the great social gift of the woman, it now undeniably is *not*. Society, in its narrower and in its larger sense, our women do influence more than any women in the world, I fancy. To form taste, to purify morals, to elevate manners, this is the function of women in every Christian country. In our country—not yet wholly Christian or wholly civilized—the men are quite willing to let the women do their share in building up the social fabric. Surely there is enough to do! Let us help each other by interest and sympathy; let us not drive any woman into aloofness, or dryness, or intellectual exclusiveness; let us not choke the stream of activity in any human soul, or quench the spring of affection in any human heart. Even in the days when the Roman matron "spun wool and lived at home," and the Roman girl was her father's best possession, a few of the fairest daughters of the great Roman houses were set apart to serve the state—to tend the fire on the hearth of the goddess as the other daughters tended the fire on the domestic hearth. Then, as now,

"Whate'er of peace about the hearthstone clings,
Whate'er our household gods protect as dear,"

was in the keeping of the women. Now, as then, let us trust her; we have trusted her with much, let us trust her with more. Let us trust her with

herself. She may rise to the ideal in the lines of Ben Jonson — lines which you will gladly hear again, I am sure :

This morning, timely rapt with holy fire,
I thought to form unto my zealous Muse
That kind of creature I could most desire
To honor, serve and love as poets use.
I meant to make her fair and free and wise,
Of greatest blood, and yet more good than great,
I meant the day-star should not brighter rise,
Nor lend like influence from his lucent seat.
I meant she should be courteous, facile, sweet,
Hating that solemn vice of greatness, pride ;
I meant each softest virtue there should meet
Fit in that softer bosom to reside.
Only a learned and a manly soul
I purposed her, that should, with even powers,
The rock, the spindle and the shears control
Of Destiny, and spin her own free hours.
Such when I meant to feign and wished to see,
My Muse bade Bedford write ; and that was she.

She may, I say, rise to that ideal. *May* rise ! She has often risen to it — sometimes above and beyond it : the idea of her life has sweetly crept into the study of imagination of the poets until the great world of English poetry is peopled with angel faces and noble souls — until the greater world of prosaic living is full of men who owe all the happiness, the consolation, the inspiration of their lives to a woman. Courage, my friends and sisters !

The old order changes, giving place to new. And in the new world, which is the old, woman has a larger place, a greater responsibility, a wider field. She must not think of her comfort and her ease ; she must keep her soul unspotted by the deceitfulness of riches or the crust of luxurious habits ; she may never be more than one of the many millions without whose forgotten noble lives and deeds we should now be nearer barbarism than we are, yet that is enough and more than enough to content us. There is no epitaph more to be desired than the words inscribed on the gravestone of Miss Clough, the first principal of Newnham College : " She served the Lord in her generation with a faithful heart."

MRS. HENROTIN : I move a telegram of thanks be sent to Miss Irwin with regrets therein for her absence.

THE CHAIRMAN: A telegram shall certainly be sent and the matter shall be attended to at once.

MRS. HENROTIN: There is one point in connection with Mrs. Evans' paper, in quoting from the great Chicago merchant. All sociologists tell us that crime against property is increasing and crime against person decreasing. The gentleman who gave that opinion as to the average morality of his fellow merchants is a man whose income runs so far up into the millions that it staggers me, and I say that such a person is not a judge of his fellow-men. He stands in his great wealth so alone that he can not judge the social conditions on that account.

MRS. HELLER (of Omaha): I wish to add a little force to one point that has been made that the public schools are the expression of the public and are what the public want. Nothing can be done with the public school to produce better morals on the part of children until the public demand it. This thing is only to be recognized by the public, because we have at hand means which will produce natural conditions for our children, and we can't afford, and we have no right to tamper with the people's children by giving them unnatural advantages. The moral question rests there—it rests with the public, and only when the public recognize it can it be corrected.

MRS. MILNER: I want to echo exactly the thoughts that this lady has uttered and add that the women of this great Federation have these things in their hands, because they can demand this new education, because they can call for the things that will bring this renaissance of sociological reform. It is the kindergarten methods carried on into the higher grades of school work. When we get those we will get what we need in the reform. Our children need to have self-respecting, independent thinking pressed into their minds. When they get that, they will get honest and honorable thinking, and we shall have honest and honorable men and women, and not until the people call for this reform in our education will it become a general reform.

MRS. WILES (of Illinois): I know that the ladies all feel with me that the greatest help that we can possibly get here is to go home with something to do, and I think with regard to the question of morality in public schools, whatever we do will be very slow. I think that the public schools, where they require whispering to be reported on the child's honor are simply manufacturing lies, and I think we should go directly to our homes and see, through our Women's Clubs and newspapers in our cities, that teachers are forbidden to put that on the flexible consciences of children. I would be perfectly willing to wager that Miss Evans never drove a girl into a corner. It is not the right thing to do to drive these little children into corners, out of which they can only get by a falsehood or by suffering punishment. With my own children the principle has been, don't punish them for faults they confess to themselves. I didn't say I never would do it, but I said I never would do it if I could possibly avoid it.

MISS MARTIN (of Chicago): I agree heartily with what Mrs. Wiles says in regard to self-reporting. I abolished it from my school several years ago. In regard to Miss Evans, I can't but feel all through the chain of our human life, from childhood to youth and manhood, there is a weakness of the sense of personal responsibility that goes with personal conviction. I notice that young children don't feel responsible. They are taught in a way that this is the right thing to do, and, if the temptation is not too strong in the other way, they will do it. What is going to hold if you pull too strongly the other way?

MISS HILL: The thought has come to me that if the teachers of the public schools are brought in contact more with the parents, it will be of great help to the teachers. The home and the school are too far apart.

THE CHAIRMAN: On account of the lateness of the hour we will have to adjourn the meeting, but before doing so we owe a vote of thanks to the committee that have arranged this programme and to the persons reading.



THE SCHOOL A MORAL FACTOR IN THE NATION.

The underlying principle and the chief end of the school is the perpetuation of the state or nation.

The state being simply a federation of fellow-beings, united for mutual benefit, each individual should play his part to the best of his ability. When each does his duty, respecting the rights of others and not overlooking his own, harboring existing institutions as being for the common good, then one may say that there exists a nation which respects and for which there is respect. The training that each citizen has for this duty has been received in his school.

Except for the part the school has in molding character, except from the fact that it teaches good citizenship, and educates and broadens the mind to that end, the school has but little right of existence.

Each school, each room of a school, is a miniature state, where the young mind first learns what law is, where first the problem of the rights of others confronts him. Where side by side with his book knowledge, his reasoning and his observation, the child is taught respect for himself and others, obedience to rightful authority. Parental authority he obeys by instinct. The authority of law he learns when he comes in contact with others, and, if rightfully administered, he sees its beneficial influence both for himself and others.

He grows to look upon authority as protective and is most earnest in upholding it.

In moral training, the child, being quick to imitate, sees what is right commended and what is wrong condemned.

The influence of a good teacher always extends beyond the schoolroom. Her name, her words, her actions are carried to the home and there discussed.

The influence she exercises in dealing with offenders is all-powerful. A teacher who is just, kind and humane, produces in a measure the same qualities in her pupils. Her authority they respect, and, once respected, it is cheerfully obeyed. So in after years, when the child becomes a man, the early lessons are not forgotten, and he sees that it is to his interest and to the interest of all, that the law and rightful authority should be obeyed. Without that, his school would have been a farce, his nation a failure.

Hence what we call knowledge is a most important factor in the training of the individual, for this influence will nourish the feelings from

Education

The Duties of the State and City to Higher Education.

ADDRESS BY

MISS M. CAREY THOMAS,

PRESIDENT OF BRYN MAWR COLLEGE,

AT A MEETING OF THE

DEPARTMENT OF EDUCATION, CIVIC CLUB,

FEBRUARY 2, 1895.

I have been asked by the Chairman of the Educational Section of the Civic Club to say a few words on the question of the right of the general state or municipal government to tax the people for the support of higher education.

The right rests, it seems to me, on a few very simple principles, and has been more generally admitted in other countries than many of us in Pennsylvania seem to remember.

In the first place, it is clear that the right and the duty of the community as a whole is to pursue the welfare of the community as a whole; and nothing is so much to the advantage of the whole community as to educate the best qualities of all its citizens. Whoever seems for the moment to profit most by the opportunity to make the best of himself or herself, in the end every one is benefited. "It is not so much to our neighbor's interest as to our own that we love him," was said by a wise man. It is not so much to our neighbor's interest as to our own that we educate him.

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cause of the Declaration of Independence, to the effect that all men are created equal, we must believe in free higher education: for unless the poor man's child, as well as the rich man's child, can obtain primary, secondary, and higher education, you do what it you lies to make him forever unequal with an inequality beside which inequality of wealth or of position is insignificant: you take from him the possibility of raising himself, since, in an immense majority of cases, unless the State provide this education, it is forever beyond his reach.

Indeed, all civilized countries are substantially agreed that it is the duty of the State to educate its citizens, either free of charge or at a nominal expense. Italy, Spain, Russia, France, and Germany,—in short, all continental countries,—make large grants out of public funds for the support of schools and universities, and Germany in particular has raised herself to the front rank of civilized countries and has distanced America, by her great system of compulsory primary and grammar school education, and by her magnificent network of high schools, colleges, and universities supported by the State. In England, although primary education in the so-called Board Schools has been practically free, the great secondary schools, like Eton and Harrow and Rugby, as well as the many free scholarships and exhibitions at the universities, are for the most part accessible to the rich only: but a Royal Commission is now sitting, after having obtained exhaustive information in regard to our American high schools and colleges and in regard to continental methods, to draft a comprehensive scheme for higher education supported by the Government. Scotland with its handful of people has through education wielded an influence in Church and State and in intellectual matters, out of all proportion to its numbers, because, from the time when Knox established the free Parish Schools, some three hundred years ago, to the present day, elementary education, and the higher education of the Scotch universities, which combine in one our high school and our college, have been free to poor and rich alike.

A democracy without education is indeed a ship without a rudder. John Stuart Mill says in one of his addresses that "government and civil society are the most complicated of all subjects accessible to the human mind: and he who would deal competently with them as a thinker, and not as a blind follower of a party, requires not only a general knowledge of the leading facts of life, both moral and material

but an understanding exercised and disciplined in the principles and rules of sound thinking up to a point which neither the experience of life nor any one science or branch of knowledge affords." In a word, the voter, the citizen, needs first of all a liberal education, and the government that gives the ballot with one hand and with the other hand closes the high school and the college to poor men, is doomed to extinction. This has been recognized by many of the states of our United States: most of the newer states of the West support great state universities as the key-stone of their public school systems. And the founders of our nation, the first presidents of the United States,—George Washington, John Adams, Thomas Jefferson, James Madison, James Monroe, John Quincy Adams,—and a long line of distinguished statesmen, have thought that it was the duty of the national government to establish in Washington a national university for the training in graduate study and research of the citizens of the United States. This project has lately been revived by Congress, and certainly deserves the investigation and, I think, the support of the Educational Section of the Civic Club.

If we believe that it is the duty of the government to support primary and grammar schools, the question as to the duty of the government towards higher education is, I think, answered, for such schools presuppose the higher schools which should instruct and train teachers for the elementary schools.

This is true if the primary and grammar school education is to be worthy of the name; and just here lies, to my thinking, the open secret of the dissatisfaction so often felt with our public school system, and of the criticism so often made, that it unfits the boy or girl for after life. Our primary, grammar, high and normal school education has not been education in the true sense. "For myself," said Spinoza, "I am certain that the good of human life cannot be in the possession of things which for one man to possess is for the rest to lose, but rather in the things which all can possess alike, and where one man's wealth promotes his neighbor's." And education, the power to understand, to think, to enjoy, is the one good of life that all can possess alike, the good that should, as far as possible, be given by the common school; yet instead the child is taught his arithmetic and grammar and history and geography in a way that makes them exercises of the memory. He learns facts rather than how such facts are attained, results rather than

methods, ready-made opinions rather than how to think. And why is this the miserable result we so often attain in our elementary schools? Because the teacher of children more even than the teacher of adults is in need himself of the broadest training, the broadest at least that the high and the normal school can afford, instead of, as at present, the meagre training of the grammar school itself. It is a truism that the teacher must know far more than he is expected to teach; he must sift and elucidate principles and methods for the child to whom he is to open the world of thought; and for this, first the widest knowledge, then the best of training in exposition and in the art of teaching is necessary. In this country, until recently, we have misunderstood the whole matter. Teaching is a profession, not a makeshift for the boy of eighteen or nineteen to get the funds wherewith to study law or medicine, or to enter college; nor is it a means of support for the girl or woman whose parents are barely able to clothe her through her crowded primary and grammar school course, during which she is taught by teachers as lacking in culture and knowledge as she will herself be in her turn. Let us make education free to all, compulsory on all, but let us reserve the position of teacher for those who can educate and humanize and enlighten the children under their charge. It would be far cheaper in the end for the State to give, gratis if need be, the same pittance it now pays to thousands of women in the elementary schools, a pittance bestowed apparently for the sake of keeping body and soul together, and to send to college, free of expense, the few boys who now, by unfair discrimination in salary and in position, are decoyed into the lower schools, and whose aim in teaching in them, one likes to think, may be to obtain an education in the future. It would be cheaper in the long run to provide thus for the needs of both these classes of teachers, and then to fill these same schools with men and women with a professional education such as is required in other learned professions, and to pay such competent teachers, whether men or women, a living wage. Then in America as in other countries well trained men as well as well trained women would compete for these positions.

Three rules, I think, should be adopted—first, that every primary and grammar school teacher shall have been trained first in a properly organized high school, and then in a normal school or in a school of pedagogy suited to modern requirements; second, that every high school teacher shall have been trained first in a college of good

standing, and then in a school of pedagogy or in a properly organized normal school ; and, third, that no teacher should receive a permanent appointment in any lower or higher school unless in a year's practice under the eyes of skilled judges he have proved himself competent to teach.

Such changes presuppose great changes in our high schools and our normal schools and in educated public opinion, but not greater than have taken place in a short space of time. In the past twenty years the teaching in our colleges and universities has been transformed by the better methods and by the new life and the new scholarship brought back from German universities. There is still much to be done, but a revolution has already taken place. And the new education is abroad in the land, and must of necessity reform and transform the high school and the normal school, and through them the whole public school system. The cost of such reform is the least of all possible objections, for far more money is lavished by the state and the city on objects that do not, like the education of all its citizens, concern all its members, and that do not, like this, engage the sympathies of the thoughtful and educated people by whom taxes are paid.

Here in Philadelphia a beginning of such a reform has been made. The separation of the Girls' High School and Normal School is an immense step in advance. The High School has been placed under the direction of a competent head master, and now, for the first time in the history of Philadelphia, fits girls, by a four years' course, for college, giving, in addition, two other and more general courses. Three years' work in the High School admits to the Normal School. The classical course of the High School, as recently laid down by Dr. Wight, with its four-fold language work in English, Latin, French, and German, its mathematics, its science, and history, is, I believe, equal to any in the country. It only remains for Dr. Wight to receive the support of the public and of the Civic Club in securing from the Committee of the High School the highly trained teachers he will need for this work.

At the World's Fair in 1893, Dr. Brooks, Superintendent of the Public Schools of Philadelphia, speaking before the International Congress of Education, stated that he was about organizing in Philadelphia an ideal Normal School, ideal because the pupils that entered

were to be fully prepared in scholastic branches by the new Girls' High School, so that the training of the Normal School should be exclusively professional.

Here, it seemed, was an opportunity to bring Philadelphia into the front rank of the new educational movement, for the curse of the American Normal School has been the necessity it has been under of itself providing academic training. The whole normal school movement is a new one, originating in France in 1794. At this date there was opened in Paris the great *École Normale Supérieure* for training graduates of the University to become teachers in the lyceums of France, and from this time France has taken the lead in normal training.

In 1881 there was opened at St. Cloud the famous Normal School for training men as teachers for the normal schools, and in 1883 a similar normal school for training women for like positions. 9,000,000 francs, or nearly \$2,000,000, was appropriated in 1892 by the French Republic for the support of the Normal Schools. These schools are the model Normal Schools of the world.

There is now in New York City, founded in great part by the devoted efforts of Miss Grace Dodge, who, while working on the New York School Board, saw the need for such an institution, the only purely professional training school for teachers corresponding in any way to the great French Schools. This Teachers' College has within a few months been incorporated as one of the departments of Columbia College.

If Dr. Brooks and Professor Cliff had had free scope they would doubtless have established in Philadelphia such a professional school as the New York Teachers' College, or—for Philadelphia and the State of Pennsylvania are great enough to support such an institution—as the great normal schools of Paris and St. Cloud. But instead it is with bitter regret that every Philadelphian sees the organization of the new Normal School. The science of pedagogy is a new science, it dates from within twenty years—more accurately, from within ten years—and the teachers for Philadelphia's new school of pedagogy should have been trained in the new science of teaching abroad and at home, so that the new life could have permeated every primary and grammar school in Pennsylvania. Instead, the teachers of the Normal School are, in great part, the former teachers of the old Girls' High

and Normal Schools, who have been years in the service, and who began to teach before the science of pedagogy was born. It is the plain duty of the Educational Section of the Civic Club to coöperate in every way with Dr. Brooks, until the Normal School becomes the ideal Normal School whose birth he announced to the educators of every country at the World's Fair.

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which character is evolved. "The germ of a moral idea is always an emotion which impels to right action, rather than the idea." The teachings of the heart remain forever; therefore, if the heart is trained to true patriotism, which is most important — for what we love genuinely, believe in, and desire, that we are — we will become good citizens, with true love of good government, and loyal to the nation. William von Humboldt says, "Whatever we wish to see introduced into the life of a nation must first be introduced into the schools." Herbert Spencer defines education as "a training-up, discipline, a complete living development and instructing of our whole being, physical, intellectual and moral;" Milton likens it to God through virtue and faith; Lecke describes its purpose as health of body, virtue and good manners; Herbart, as virtue which is the realization in each one of the ideas of inner freedom. Kant declares it consists in the formation of character. These freethinkers all agree that the supreme end of education is civilization.

MRS. ELLA E. LANE-BOWES.

MACAULEY'S THEATER, MAY 29TH.

11 O'CLOCK A. M.

JOINT SESSION OF THE DEPARTMENTS OF EDUCATION AND LITERATURE.

UNIVERSITY EXTENSION WORK.

It has been said that "there is no royal road to learning," and this is still true in a great measure, for it is very certain that an education can not be purchased, neither can it be bequeathed from parent to child — the son must work as the sire wrought, if he would attain the same great results. But it is, nevertheless, true that much is being done toward simplifying the methods of learning. The best educational talent is now engaged in condensing and arranging the great facts of history, science and literature, so as to make their acquisition both easy and pleasant.

Among the new and improved methods of teaching, one of the most important is the great work of University Extension, for this brings a goodly measure of university culture into the very homes of the people, and provides a great opportunity for intellectual training for those who have neither time nor money for a college course.

It is not only valuable for young people who may not have all the advantages which wealth can afford, but also for the great and increasing multitude, who realize the splendid truth that "*we are never too old to learn.*" Indeed, so far from being too old to learn, the fact is that the older we grow the greater is the necessity for learning. This is true from a physical as well as from a mental standpoint. It is a great scientific truth that intellectual work is actually a life-giving process, and rejuvenates the worker to a remarkable degree. Those who have studied statistics know that the greatest longevity is attained by scholars, while the greatest fatality obtains among barkeepers, who usually die while the dark hair is still upon their heads. We have only to look around us to find abundant illustrations of the physical results of mental effort. Look at the French Academy and note how large a proportion of the "forty immortals" have attained to a great age. Look at Baron Von Humboldt, who was in his ninetieth year when he laid down his work. Lord Palmerston was in his nineties, and when Barthelemy St. Hillaire was well advanced in his nineties he was still taking long walks and vigorously pursuing his studies. Sir Moses Montefiore was more than one hundred years of age when he laid down his life-work. Look at England's "grand old man," who held three successive generations of British statesmen in his hands, and who still goes every morning into his study and works upon the classics with the enthusiasm of a school boy who is cramming for examination. We have in Chicago an old physician who says that, when he was in the seventies, he felt old age bearing down upon him heavily, but he laid out for himself a systematic course of study and went bravely to work, for he was working for his life. He followed, of course, the laws of health also, and the result is that, although he is nearly ninety years of age, he is still doing hard intellectual work, and his six feet of erect stature command admiration on the street.

For womankind there is absolutely nothing except the unfailing comfort of the Christian hope, which is as much a blessing as wisely directed study. Woman's clubs are a great benefit in this way, for a mother does not wish to be a back number among her educated children, and she surely will be unless she keeps up her studies to a certain extent, for, even though she be college-trained, she will become rusty and forgetful without *systematic intellectual work*. A proper course of study not only prolongs her life, keeps her up with the times, and makes her a comfort to her

friends even in her old age; but, as you well know, it will actually refine her features and illuminate her eyes. It will change the expression of the face, and have a tendency to smooth out the old wrinkles which have come in consequence of keeping the mind in a rut, and thinking continually along the same lines. Intellectual and moral culture are more effective in the production of true beauty than some of the toilet recipes which have brought thousands of dollars into the pockets of their owners. It is not true that beauty is "only skin-deep," it is *soul-deep*! But in order to be effectual the training must be systematic.

The brain, like the body, is slow of development, and when men are trying to train their bodies up to the highest point, they do not take a little exercise to-day, and a little more in a different line a few days later; they do not take a walk to-day and a ride next week, and punch the bag a little when they feel like it. Not a bit of it; physical athletes are not made in that way—the finest development of the physique is accomplished by hard and systematic work, and intellectual athletes must be made in the same way. I do not mean that we must give all of our time to study; the duties of life are too varied for that. But I do mean that, if we can give only one hour per day to intellectual work, it should be done systematically and along one line of thought, until we understand the subject we have in hand.

It is not enough to belong to a club, unless your club is wise enough to take up some systematic course of study. We all know that the only way to accomplish anything is by doing one thing at a time and doing it well. The trouble with our clubs had hitherto been that they wasted their energy by trying to cover too much ground, and, consequently, failed in obtaining one-half the good results which they might otherwise have had from the same amount of work if properly directed. If a paper was to be written under the old regime it was necessary to spend much time and nervous force in merely finding the data, whereas, if the club or the individual was pursuing a systematic course, the data would be at hand and already prepared for use.

A club which is composed of brainy and conscientious women, well officered and well equipped, is like a splendid steam engine, not only in the beauty of its mechanism and the harmony of its working parts, but also in the great power which it represents. But we may take the finest engine which was ever built and put it out into the street to do a miscellaneous work, make it run awhile, first in one direction, and then in another,

and we can hardly imagine a more useless and helpless thing than it becomes, if indeed it does not produce positive disaster. But take the same machine and place it upon a line which has been systematically planned and prepared for the purpose, and see how quickly its magnificent forces will be conserved, how rapidly the wheels will turn and what effective work will be accomplished, as it flies along the highway of "progress." And thus it is with our clubs; if their forces are wisely concentrated and properly directed, the amount of good which we may do for ourselves and the world is *simply incalculable*.

That women are growing wiser is abundantly proven by the fact that so many of our clubs are adopting regular courses, which are much easier than miscellaneous work, as well as much more effective.

And we know of no method outside of college halls by which either clubs or individuals can attain so much of learning and culture, with so much ease to the individual, as in a well-planned course of university extension work. But even this improved method has in itself been greatly improved of late. We now have the University Association, which represents not only the talent of a single institution, but the picked professors of twenty or thirty great universities. The course of study is not only much less expensive than the old method, but also more effective, because the lessons are much more elaborate and carefully prepared. They are also enriched by side lights, incidents, biographies, recent discoveries, etc.

These courses of study are issued monthly, in large quarto form, containing fifty-two pages, beautifully illustrated, and are mailed regularly to all members of the Association. The course in history has been prepared by professors who were selected from eleven different colleges, each one being assigned to that portion of the historic field with which he is most familiar. And, hence, we see that this course of education can not be equaled by any other one institution in the world.

They are now preparing a course in literature which is especially adapted to woman's clubs, and it is safe to say that this condensed and systematic arrangement of the subject has never been equaled in the world's history. The greatest universities in Europe and America are represented by their professors in this work.

The ancient literatures are presented by such men as Dr. George Ebers, the well known Egyptologist and novelist; Professor W. Max Müller, Dr. W. M. Flinders Petrie, Professor of Egyptology in the University College of London. Also Dr. Theo. G. Pinches, of the British

Museum; Professor Jackson, of the Columbia University, and Professor Saunders, of Yale University. The universities of Chicago, of Nashville, of Michigan and of the South are also represented. The department of Russian literature will be presented by Prince Serge Wolkonsky, who was the representative of Russian education at the World's Congress.

English literature in its various periods will be presented by professors from the University of California, Vanderbilt University, and also from Ann Arbor. American literature will be presented by Dr. Freeman, the professor of English literature in the University of Wisconsin; by Dr. Huntington, dean of the College of Liberal Arts, Boston University, and others, while critical notes will be furnished by many other noted scholars like Professor A. H. Sayce, of Oxford University; Dr. Edouard Naville, the well-known Egyptologist, and Drs. Nichol, Minto, Gosses, Bradley, Dowden, Hales, Dobson, Myers, Brooke, Sir Monier Williams, and many others.

This magnificent plan of university extension is not only offering the work of the world's greatest educators, but it has combined with the World's Congress Extension, and the best results of the splendid congresses of 1893 are being presented in connection with this course of study.

It will be remembered that ninety-seven countries were represented in these congresses, and more than five thousand papers and addresses were presented at the various sessions. The enormous work of the woman's branch was conducted by Mrs. Henrotin, who carried it to triumphant success. The rich materials which have accumulated in this vast number of papers are being drawn upon, and the very best of these addresses are being edited and published in connection with this course of study.

The University Association, therefore, assumes an international character, by virtue of the congresses, as well as the fact that the great universities of the old world are contributing to its wealth of letters. This splendid method of university extension is uniting the intellectual wealth of the nations, and bringing it to the homes and firesides of the people. It is bringing the combined culture of the two continents to the brainy American women, who will incorporate it in the earnest work of their active clubs and thus reap its greatest benefits for themselves and their children.

They may now obtain the *results* of the ripest scholarship, the most recent discoveries and investigations which the world of letters can furnish, for the old world is closely linked with the new in this great educational movement.

ELIZABETH A. REED.

THE RELATION OF UNIVERSITY EXTENSION TO THE
READING CLUB.

I have been asked to prepare a short paper for this department upon university extension work, and, as the subject is very large and my time limited, you will pardon me if I plunge at once into the heart of the matter, taking it from the reading club point of view.

The reading club which we propose to consider we count as in earnest. It is not a pretense for social reunion; it does not trifle with the subjects it selects, but aims for orderly study, intellectual progression and satisfactory results. The women who form it have a clear idea of what they desire to achieve; they realize the benefits of a co-operative study of literature, and of the stimulating, strengthening influence of sympathetic discussion upon subjects which demand reading and thought. For it is one thing to attain results that are pleasant and entertaining, and quite another to gain intellectual discipline and development. If the reading club is our amusement, well and good, let us take it easily; if it stands for education, let us seek the best methods. And here is the problem which must at once confront the reading club—which is the best method? It is not enough to have a good subject, to have access to the proper books; it is essential that we shall know how to treat the subject, how to use the books. Now what is the usual method? A group of intelligent, well-meaning women determine to establish a club. They meet and talk over their plans. The first consideration is their subject; the first difficulty, a choice—because there is so much they want to know! As was recently said by a member of our Federation, "Our club is interested in literature, art, history and geographical research, and we really do not know which subject we prefer." The principle of natural selection hardly applied to this club, and it practically counted six for Raphael and the Impressionists, and a half dozen for the interior of Africa and the North Pole. After all, it is not the subject that is most important, but the way in which it is treated. Suppose history is selected. No other subject is more accessible, for not only is there a large and classified literature, but many manuals give minute directions regarding the best order for reading. The country and period are selected, the books secured, and the group, all interested, equally ignorant, go to work. Now, I do not mean to say they will not do very good work and end by having a fair knowledge of their subject, but I do emphatically say that their knowledge will not be scholarly nor in any sense thorough. Much

time will be wasted on what is non-essential, the programmes will be crowded, and the leader's very possible lack of preliminary knowledge of the subject may prevent a wide and discriminating outlook.

Now, suppose the same amount of time could have been given to reading under trained direction. Would it not have been more satisfactory, more stimulating? Suppose the subject could have been studied in a university, would it not have been more thorough, would not the knowledge have been more accurate, the judgment better trained? Yes, you say, but the work would have been heavier and also impossible. Busy people have no time for university courses; they have their occupations; they are tied to their homes; and it is also a question whether this thorough training is the object of a reading club. This is all true, but it is also true that these very facts make the argument for the university extension system. This is distinctly designed for busy people, and does not interfere with their daily life. It is an itinerant system which seeks the student, selects certain well-tested, well-digested methods suitable for its purposes, and uses them to connect the unprofessional, untrained reader with practical, well-trained teachers. It gives experience in the place of experiment, and substitutes continuous, direct knowledge for desultory acquirement.

To my mind the reading club must always fail in educational value, unless it is in some way under the special direction which at once guides and stimulates. The club which alternates the reading or study class with a lecture, having personal intercourse with the lecturer, gains fifty per cent in enthusiasm as well as in knowledge, and makes the work worth while. In these busy, crowded days, to make each regular pursuit worth while is the only secret of advancement, the only excuse for doing one thing rather than another.

And now to say a word or two about the university extension system, explain why it is especially adapted to the uses of the reading club, how it enables the club to keep within its own orderly limits and yet extend its influence through a whole community. As you already know, the work originated in England. Cambridge inaugurated it in 1873, Oxford took it up in 1878, and all the English universities are now actively interested in carrying it on. It was introduced in the United States in 1890, and I like to put on record that this was done by a Philadelphia woman who had been interested while in England, and had come home intent upon convincing our educators that it would be well for us to try the experiment. The immediate success of the work was remarkable. It opened in one of

the most suburban of the outlying districts in Philadelphia with a course on chemistry ; other centers were at once organized with different subjects, and the record for that first year shows that forty-two courses were given, the attendance amounting to seven thousand, three hundred and ninety-two persons. There was at once a demand for assistance from different parts of the country, and "The American Society for the Extension of University Teaching" speedily superseded "The Philadelphia." In the next year, 1891-92, one hundred and twenty courses were given in Philadelphia, and so the story has run. Some years we have had more courses and larger attendance, other years less, and the movement, like every other enterprise, has gone up and down with business fluctuations. There are now central organizations in Pennsylvania, Illinois, Wisconsin, New Jersey, New York, and, I think, other states, but the most important missionary work originates in Philadelphia, Albany and Chicago. The University of the State of New York exacts close work, presents courses of ten lectures and a full syllabus, and by its traveling library system gives its students the most effective help possible. In the Chicago University the extension work is a part of the organization. There is a special faculty devoted to it, but it is all within the recognized limits of college work. Rutgers College, in New Brunswick, New Jersey, gives much attention to agricultural subjects, and in Philadelphia we have very elastic arrangements allowing each center entire freedom in the choice of subjects and lecturers.

The work is conducted everywhere, I am quite sure, according to one general principle, but differs in detail. A course usually consists of six lectures. Some centers take but one course, others two, and here and there are found audiences large enough to engage three, sometimes continuous in subject, sometimes varying. The lectures are given weekly or fortnightly. When the fortnightly plan is followed, the study class in a well organized center alternates with the lecture. The lecturer holds his own class either before or after the lecture as most convenient. As Mr. Moulton very well says, the object of the extension lecturer differs from that of the academic teacher inasmuch as his function is to stimulate the hearer to learn, and not actually to teach him. The syllabus gives the outline of the lectures, suggests subjects for papers or discussion, gives directions for reading and enables the student both to review and anticipate the whole work. The weekly criticism of papers, discussion in class, the final examinations, and sometimes a closing competitive contest (for,

perhaps, a scholarship in the Oxford summer meeting) can not but make a busy, happy, intellectual life for the student who is busy or tied at home.

It can thus be readily understood how close can be the connection between the university extension system and the reading club, and how one can give the other exactly what is needed. The extension supplies the trained guidance, the contact with a good teacher, the enthusiasm and contagious interests that are engendered by co-operation, while the reading class gives the steady center of work, the sustained interest, and as an organized, responsible body, standing close to him, greatly assist the lecturer.

Such a co-operation of private interest and public work must influence the life of any community. We who have watched the work in this country from the beginning know how often it has given new spirit to social, as well as to intellectual life in small towns, and how important are the centers in large cities in consolidating and vivifying the best form of neighborhood life. With us the work has been among the women and young people rather than, as in England, among the working classes, but I can not think it weaker or less important because of this change of constituency. The woman is the coming power—the young person the most important factor in our future—and, as with us educational influences work down from the higher to the lower conditions, no better field of work can be found than that furnished by the mothers, the young sons and daughters, and no claim can out-rank their's for the education which supplements the ordinary school work.

And finally, the failure of the reading club almost always originates in apprentice organization and conduct of meetings. The failure of university extension work can in nine cases out of ten be traced to the lack of students' associations—that is to say, of live reading clubs who can steadily and efficiently carry on the share of the work which belongs to the audience. If the reading club connects with the extension work, it may continue its private parlor meetings. Read, write and talk without audience, but when it enters the lecture room it will come keen to learn. Well equipped, it will listen with intelligence, be eager to have difficulties settled, and proud to have conclusions confirmed. It gives the lecturer not only help, but heart and courage, and you can not fail to see how great must be the effect upon the whole community of this cumulative force of home student life and public teaching.

LOUISE STOCKTON.

THE BOSTON PUBLIC LIBRARY.

The Boston Public Library was the pioneer of free libraries in the United States to be supported by general taxation, and therefore truly a public library. It is not too much to claim that it is still the most important of all American libraries, as well as the most beautiful library building in the world.

Away back in 1836, one Lemuel Shattuck, of Boston, suggested the need of a suitable place to preserve the archives and documents of the city. In 1841, Alexander Vattemare, who had visited America, sent fifty volumes as a gift from Paris to Boston. This formed the basis of the Boston Public Library of six hundred and thirty thousand volumes of to-day.

For seventeen years the feasibility of a public library was debated, with the result that on January 1, 1858, what we call the old building was dedicated on Boylston street. It was quite time, for already the fifty volumes of Vattemare had increased to seventy thousand volumes, and in response to Edward Everett's plea that day, that every person present should give one new book to the institution, fifteen hundred more were received within a few days. Whatever may be said about Boston being the literary and intellectual center of the country to-day, there was no doubt of it in 1858. The library was but the material expression of the golden age of American literary life. Emerson, Longfellow, Lowell, Hawthorne, Holmes, Whittier in literature; Ticknor, Prescott, Parkman, Motley, Palfrey, in history and scholarship; Greenleaf, Story, Parsons in jurisprudence; Daniel Webster, Robert C. Winthrop, Edward Everett and Wendell Phillips in oratory — these are the men who gave to Boston its life and culture in 1858; and these are the men that welcomed the Public Library of Boston, in 1858, as a genuine expression from the people of their interest in the philosophical, artistic, musical and literary development of their city.

It requires courage and ability to lay the foundation of a great public library aright; and, although the names of those city fathers and private individuals who together laid deep and strong foundations are commemorated in the pavements of the entrance hall to the new library, more enduring still is their scholarship and fine judgment, which established a tone that lastingly pervades the atmosphere of the institution, and makes it second to none in the world.

The Boston Library has always been supported by the city government,

and is to-day as much a part of the municipal *menage* as the fire engines and police stations. The city has paid all salaries, established the numerous branches and built all necessary buildings.

When the present main library was erected, the legislature appropriated \$225,000 toward the purchase of land, in return for which, town libraries of Massachusetts are allowed to take out books for use in country districts. This is a courtesy, however, as the state demanded nothing in return for the appropriation.

The Boston Library is seventh in point of size in the world. The National Library, of Paris, is the largest, with two million, six hundred thousand volumes; the Imperial, at St. Petersburg, has one million, seven hundred and eighty thousand volumes; the British Museum follows, with one million, six hundred and fifty thousand volumes; the Munich Library has nine hundred and forty thousand volumes; the University of Strasbourg and the library at Washington each have seven hundred thousand, according to the latest statistics, and Boston has six hundred and thirty thousand volumes.

The new building at Boston was begun in 1888; it was occupied in March, 1895, and cost two million, three hundred and sixty-eight thousand dollars. It is situated on Copley square, the most important as well as the handsomest square in the city. The immediate model of the Public Library was the Bibliotheque Ste. Genevieve, in Paris, the architecture of which is in the style of the Renaissance. The library is two hundred and twenty-five feet long, two hundred and twenty-seven deep and its height from the sidewalk to the top of the cornice is seventy feet. The material used is granite, grayish-white at the first glance, but in certain side lights densely sprinkled with a delicate pink. It was at first intended to construct four granite facades, but as sufficient land could not be secured to warrant this, the rear wall was built of brick, being a better guard against fire, and convenient to handle when the future growth of the library calls for an extension.

The main facade, looking east over Copley square, is in two stories, the lower heavily and plainly built, the rusticated masonry with its conspicuous joints suggesting rather a high basement than an ordinary lower story, and the upper arcaded for its whole length with thirteen magnificent window-arches. Above is a rich cornice; above that a purple-tiled roof, showing dark brown in the full sunlight, the slope of which hints at the interior court within. The entrance is by three arched doorways, and

a low granite seat runs the entire length of the facade. Add that the whole is raised upon a broad, granite platform, necessary to give a dignified elevation above the flatness of the square, and the more salient features of the exterior have, perhaps, been indicated.

In front of the platform low buffer posts of granite are scattered at intervals along the edge of the sidewalk. The tops of the more conspicuous of these posts are carved with low-relief eagles, "with wings displayed, checky," to quote the technical description of heraldry, with which they originated. They are taken from similar posts at the foot of the staircase of the Piazza di Spagna, in Rome, where they were used as the arms of a noble Roman family.

The platform extends entirely around the three facades of the building, becoming on the south side the sidewalk of Blagden street. Elsewhere, three steps high, the platform rises six steps in front of the main entrance. Here, at either corner, are two large pedestals, now vacant, but for which Mr. Augustus St. Gaudens, the eminent New York sculptor, is at work on two groups of bronze statuary.

The soffits of the three entrance arches are carved with a double row of deep, rosetted panels. Each is closed with heavy, wrought-iron gates, of a greenish finish. Above are large, branched candelabra, of wrought iron, identical in color with the gates and carrying clusters of lanterns for electric lamps. The keystones of the side arches are very richly carved, and on the keystone of the center arch is sculptured the helmeted head of the Roman Minerva. Immediately above is the inscription: "Free to all." Higher up, but below the arcade, runs a Greek fret, topping the heavy stone-work of the lower story.

The three window-arches over the entrance are occupied, below the windows themselves, by the seals of the library, the city and the commonwealth, sculptured in pink marble from Knoxville, Tennessee. These are by Mr. Augustus St. Gaudens, although the seal of the library, which occupies the central position, was originally designed by Mr. Kenyon Cox, the well-known illustrator, his design being used wherever the seal occurs in other parts of the building. Mr. St. Gaudens adapted this with a good deal of freedom, as was necessary in transferring it from a metal die to a marble tablet. Two nude boys, holding the torches of learning, act as "supporters" to a shield which bears an open book, and the dates in Roman numerals of the founding of the library and the incorporation of the board of trustees—1852-1878. Above the shield is the motto,



"*Omnium Lux Civium.*" Below are two twisting dolphins, introduced by Mr. Cox to signify the maritime importance of Boston. The background is filled with laurel branches. It was this seal which caused such a sudden wave of modesty to engulf the city fathers, and raised a laugh from one end of the country to the other two or three years ago. It was reproduced in the newspapers, however, and as Mr. Comstock did not interfere, the wave subsided and the seal was used.

The city seal and that of Massachusetts are used on either side of the arches. The lower portions of all the remaining arches — there are thirty in all on the three sides — are filled with memorial tablets inscribed with the names of great writers, artists, scientists and historians, especially of American history, and American statesmen and soldiers.

The triple-arched entrance on Copley square leads into the main vestibule, and thence by three doorways into the entrance hall. The floor, walls and vaulted ceiling are entirely of pink Knoxville marble, the floor inlaid with patterns of brown Knoxville and Levanto marbles. The doorways are copied exactly from the entrance of the Temple of Erechtheus on the acropolis of Athens, and are eventually to be closed with bronze doors, modeled in low relief by Mr. Daniel Chester French, the sculptor of the Minuteman in Concord.


The entrance hall is low and broad, and leads to the magnificent staircase of yellow Siena marble, which carries the visitor to the main rooms of the library on the floor above. It is divided into three aisles by heavy piers of gray Iowa sandstone. The side walls are of the same material with deep niches. The floor is of white Georgia marble, inlaid in the center aisle with brass tablets containing the symbols and signs of the zodiac. Near the entrance is an inscription in brass letters, commemorating the founding of the library and the erection of the new building. Farther on is the library seal, and near the stairs the names of the men most prominently connected with the founding and early history of the library — Bates, Bigelow, Everett, Ticknor, Quincy, Winthrop, Jewett, Vattemare.

The interior court leads off the entrance hall. Also coat-rooms, toilet-rooms, a great periodical room, where one may sit and read from fifteen hundred current periodicals; an ordering-room and a catalogue-room where the special bibliographies may be prepared which have won for the Boston Library a reputation second to none in that branch of work. Here, also, are rooms for students, for maps, administrative offices, etc., all beautifully

lighted and finished and decorated. There is no time to tell of these, however, for a word must be said of the grand staircase in the entrance hall. It is quite within bounds to say that the staircase is unequalled in magnificence by anything in the United States. It tells at once the true intention of the building, and that the building is none the less a palace for being the property of the people and not of a king. The treads are of ivory-gray marble quarried in France, and mottled with fossil shells. The walls are sheathed in yellow richly variegated marble from the neighborhood of Siena, Italy. Saffron, topaz and, indeed, half a dozen shades of yellow, blend in a surface of indescribable richness. The staircase ascends straight up, broad and easy, for half its height, then, separating to the right and left and turning the corner of two large pedestals bearing couchant lions, ascends again to the staircase corridor. The marble used in the opening arch of the staircase is almost pure yellow. As one climbs the stairs it is more and more deeply veined with black, until, at last, in some of the upper slabs there is almost as much black as yellow. It took several years to obtain the marble used in the staircase hall. Very many slabs were rejected as not suitable to the color scheme. At one time it looked as if it would be impossible to get a sufficient supply, for the only quarry from which it could be had was owned by a monastery which was unwilling at the time to reopen it, and was only induced to do so by the personal persuasion of a member of the board of trustees, who visited Siena for that sole purpose. The floor of the landing is inlaid with hexagonal and diamond-shaped patterns of red Numidian marble from Africa.

This staircase is one of the sights of Boston. Last summer two rural sisters were seen inspecting it, when one said: "This is very good imitation marble, very good." "Oh, isn't it real marble?" asked the other. "I thought it was." "No," was the response, "it is only imitation, but very good imitation."

The lions are carved from single blocks of Sienna marble, which, being unpolished, look, instead of yellow, almost gray, although they have been waxed in order to bring out as much as possible of their native tone. They are the work of Mr. Louis St. Gaudens, a brother of Mr. Augustus St. Gaudens, and are memorials of the officers and men of two Massachusetts Volunteer Infantry regiments—that to the right of the Second, and that to the left of the Twentieth. On the pedestals are inscriptions in bronze letters. Several years ago the trustees intimated to a number of the military organizations in the city that they would be glad to receive from them



and place in the library suitable memorials of their fallen comrades, to be a part of the decoration of the building. The lions are a result of this informal invitation.

The ceiling of the grand staircase is of plaster, cream-colored and light blue, divided into large rosetted caissons with borders ornamented with Renaissance modeling. The effect of the arcade is carried entirely around the hall, the arches resting on Corinthian pilasters, thus giving space in the middle of the wall over the landing for three large windows, and at the ends of this wall and in the side walls for plaster panels, eight in number, of the same size as the windows. From the landing of the grand staircase heavy oak doors, with richly carved panels, lead out to a balcony overlooking the interior court, one of the most beautiful spots in Boston. In the center of a well-kept grass plot a fountain plays every day during the warm season into a rectangular basin, bordered with white marble and lined with a marble mosaic.

The walls of the grand staircase project well into the court, and along the other three walls runs a beautiful arcaded promenade, the arches, columns and cornices all of pure white marble, over which is a white marble parapet, running between square posts set directly over the columns. This arcade is an almost exact fac-simile of the arcade of the first story of the Cancellaria Palace in Rome. The effect from below is even more beautiful, and along the colonnade at regular intervals are low oak benches, so that on warm days the court may be used as an open-air reading room.

The ceiling of the staircase corridor is vaulted, and the panels of the staircase hall are decorated with paintings by M. Puvis de Chavannes, one of the most distinguished of living French painters, and whose work in the Hotel de Ville in Paris is thought by many critics to be one of the masterpieces of mural decoration. The price of this series of paintings is two hundred and fifty thousand francs. The decoration for the wall of the corridor is already in place. The foreground is the summit of a hill covered with grass and heather. Slender sapplings grow along its crest. Beyond is the sea. The Genius of Enlightenment, a naked boy, occupies the center of the decoration, standing, that is, above the Bates Hall door. He is alighting on a cloud, with wings outstretched and holding rays of light above his head in either hand. Rising from the ground the beautifully-draped muses, five on the left-hand side, and four on the right, float in the air, moving slowly toward the genius, and extending their arms, or softly striking their lyres to welcome him. On either side of the door is the

statue of a seated female figure, heavily draped: the one on the left poring over a book, representing Study, and the other Contemplation. The effect of the whole is singularly chaste and decorative.

The large public reading room, Bates Hall, is entered from the staircase by a corridor. It is named in honor of Joshua Bates, who gave the library in its early days a fund of \$50,000 and \$50,000 worth of books. Bates Hall is, perhaps, the noblest and most perfect feature of the whole building. Good judges pronounce it architecturally one of the most important rooms in the world. It is two hundred and eighteen feet long, forty-two and a half feet wide and fifty feet to the crown of its arches. Thirteen noble, arched windows let in the east light from Copley square — the same windows which compose, with their arches, the magnificent arcade of the exterior. At the south end are two more windows. At the north end there are no windows, but, instead, a broad panel, surrounded by a stone molding. It is hoped that some day this panel will be occupied by a painting from the hand of James A. McNeil Whistler.

Bates Hall accommodates from two hundred and fifty to three hundred readers. There are thirty-three heavy tables of American oak, each provided with eight chairs. Each table is numbered, and by adding the number of his table to a green slip used in taking out books for hall use, the reader may have his volumes brought to him directly, without waiting for them in the delivery room.

At any time between nine in the morning and ten at night one may see there busy workers making notes, with now and then a reader for pleasure. And the value of Bates Hall to the literary worker can not be overestimated.

The delivery room, in which books are applied for, given out and returned, may be called, on account of the richness and luxury of its ornamentation, the most sumptuous in the library. The ceiling is heavily raftered and painted in deep blue and purple; the doorways and mantel are constructed of richly colored marbles; the high wainscot is of light-colored oak, and above it, along two sides of the room, are the glowing colors of Mr. Edwin A. Abbey's series of decorations illustrating the Quest of the Holy Grail. Mr. Abbey's pictures are five in number, occupying the entire space between the wainscot and the ceiling, on the west and north walls of the room. All are eight feet high, therefore, but their length varies. They contain over one hundred life-sized figures, and are the result of four years' antiquarian research and labor of the brush. For

the whole decoration Mr. Abbey receives \$15,000. His decorations for the Public Library, being an attempt of the most ambitious kind, came as a complete surprise to the greater portion of the public. It was of his own free will that Mr. Abbey chose the history of the Quest of the Holy Grail.

Mr. Abbey's decorations are, of course, radically different in effect from those of Puvis de Chavannes in the next corridor. In the latter are the lightness and grace of the French school; in Mr. Abbey's are the solemnity and earnestness of a Wagnerian opera. There is depth and sumptuousness of color corresponding to the general tone of the room, which is dark and somber to a degree.

In the first picture an angel bearing the Grail, flushing a rosy red through the cloth which covers it, appears to the infant Galahad, held up at arm's length by a kneeling nun. Doves fly about the angel, and one of them carries a golden censer. By the censer and the Grail Galahad is nourished as if with food. The nun averts her face from the glory of the Grail, but the infant holds up his hands eagerly toward it. The background of the picture is blue tapestry figured with golden lions and birds.

The second picture shows the interior of a chapel, with Galahad grown into youth, kneeling before the shrine, with Sir Launcelot and Sir Bors conferring on him the order of knighthood, kneeling to fasten the spurs upon his feet. It is dawn and the candles have burned down in their sockets, and the early light is coming in at the window. Galahad is robed here, as in the following pictures, entirely in red.

The third picture brings him to the round table of King Arthur in Camelot. A figure all in white, with his face concealed in a hood, Joseph of Arimathea, leads him to the Siege Perilous. Arthur rises with bowed head from his throne, gravely welcoming the young knight and his companion. Above the table and extending entirely round the circular hall is a great ring of angels, visible only to Joseph and Galahad. One angel has left the circle and lifts the cloth which has covered the Siege Perilous. Before the Siege floats in gold letters the words, "This is the seat of Galahad."

The fourth subject is the beginning of the Quest. The scene is again the interior of a church. The archbishop is pronouncing the final benediction upon the knights kneeling in front of him, all bound upon the adventure of the Grail. On either side of the altar kneel the priests. King Arthur kneels on the steps. Behind the grille which closes the arch to the left are Queen Guinevere and the ladies of the court.

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The fifth picture shows the first adventure of Galahad. He has come to the Castle of the Grail and has passed into the hall of Amfortas and his spell-bound court. Amfortas, a weak and shriveled old man, lies upon a high Celtic coffin. At the right walks the procession of the Grail — the angel holds the Grail; two soldiers carry the seven-branched candlesticks; Herodias, who jeered at Christ, and is condemned to laugh forever, bears the head of John the Baptist on a charger lifted high above his head, and Longius leans upon his spear. The light of the Grail shines brightly, and Galahad searches in his mind for the meaning of these things. To achieve the Grail he has only to ask the question. But for a moment he presumes to seek the answer in his own mind and the opportunity is lost. Many years after he is to come again, this time to be successful, but with the failure the series of Mr. Abbey's pictures is for the present closed.

The delivery room is the most used of any room in the building. During 1894 a million and a half volumes were issued to readers, either for home or hall use. All residents of Boston over twelve years old may obtain cards entitling them to draw books; no more than two, however, being allowed at the same time on a single card, although an exception to this rule is often made in the case of sets containing several volumes. Books may be retained a fortnight, except the latest fiction, which must be returned in a week.

The book-stack is capable of accommodating over a million volumes, which, added to those that can be shelved in other parts, make the library's total capacity a million and a half volumes. The average annual increase is about twenty-five thousand.

There is a system of delivering books to the different rooms by a book railway, over which electric carriages are run, the orders having been given through pneumatic tubes.

The children's room is worth a much more elaborate description than I can give it, and was decorated by Joseph Lindon Smith, a Boston artist. Venice at the height of her material, artistic and commercial glory furnishes the main scheme. The room contains thirteen hundred volumes that the children may look over and choose from at their pleasure. Large tables are provided where they may sit and read, but none under twelve are allowed to take books from the room. In a small case in front of the fireplace are shown a number of old and curious books, relating, for the most part, to early American history. Here are the "Columbus Letter," in Latin, 1493, the book in which the discovery of America was first announced,

and for which the library paid \$2,900; the first book relating to the colony at Jamestown; the first book relating to New England; the first printed account of Massachusetts; the "Bay Psalm Book," 1640, printed at Cambridge in 1640 by Stephen Daye, the first book printed within the present limits of the United States; the first edition of the Bible as translated into the Indian language by John Eliot, the Apostle to the Indians, Cambridge 1663 (the library has also the second edition); and the first book printed in Boston. Among the other books here displayed are a number of curious volumes bearing upon the persecution of the Quakers and the witchcraft delusion.

The public rooms beyond the children's room are the patent room and the newspaper reading-room. The patent room leads directly from the children's room, and, like it, is finished with severe plainness, although Mr. John Elliott, a Boston painter, is now at work in Rome on a decoration for the ceiling. The collection of patent publications shelved in the patent room is the best in this country outside of Washington. The files of English patents go back to 1617, and of the United States to 1840, though of the complete specifications, only to 1869. The use of the collection is about forty thousand volumes a year.

The newspaper reading-room was at first intended as a lecture hall, to be used in more or less close connection with the work of the library, but this plan was dropped when Mr. Wm. C. Todd, citizen of New Hampshire, offered to give the library, during his lifetime, two thousand dollars a year for the purchase of current newspapers, and to leave in his will a sum of money which would annually yield that amount of interest.

Through Mr. Todd's generosity, the library is able to take regularly more than two hundred newspapers. All the Boston papers are received, and a representative selection of over a hundred from other parts of the United States. Between eighty and ninety foreign papers are also taken.

The papers are conveniently displayed on oak racks and tables, and may be freely consulted by visitors. The collection is, indeed, of even greater benefit to the stranger in the city than to the resident of Boston, in that he can find here, and in most instances nowhere else in town, if not his "home paper," one published in the nearest important city.

The third floor of the Public Library is devoted to the valuable collections of books on special subjects, which have done so much to make Boston the Mecca of American scholarship. The rooms and corridors in

which they are shelved are approached through a long, high gallery, popularly called "Sargent Hall," after the painter who has undertaken to decorate its walls.

Mr. Sargent has described his complete scheme as representing "The Triumph of Religion"—a mural decoration illustrating certain stages of Jewish and Christian history. The subject of the present portion is, briefly, the confused struggle in the Jewish nation between monotheism and polytheism. On the panels of the east wall the subject will be "Christ Preaching to the Nations of the Earth." At the south end, and occupying the same position that the present decoration occupies at the north end, will be depicted the main features of the symbolism which was crystallized from that preaching during the early centuries of the Christian Church. The components of the theme, therefore, are confusion, unity and conventionality; or, perhaps better, confusion, unity and variety.

The first part is now in place, and consists of a lunette, a frieze and a section of the ceiling. In the ceiling are depicted the gods of man's fears and vain and sinful imaginings—the gods of polytheism and idolatry, for whom the Jews forsook Jehovah. But mingled with them are the symbols of the beneficent influences of nature which these gods represented in the imagination of their worshipers, and which humanized even the vilest forms of idolatry.

And in the goddess Neith, the All-Mother, whose form underlies the whole, Mr. Sargent has typified the eternal forces which, with their vague suggestions, first aroused the religious instinct in the mind of man.

In the frieze are the Hebrew prophets scorning the idols of polytheism, and looking only to the one and unseen God for inspiration and law. In the lunettes, the Jews, fallen from the true faith and bowed in subjection beneath the Egyptian and the Assyrian, once more beseech the mercy of Jehovah, whose arms are extended from heaven to overthrow the power of the heathen. The lunette, therefore, the most conspicuous portion of the decoration, combines in conflict the elements of the frieze and the ceiling, and illustrates the victory of monotheism over polytheism.

Mr. Sargent's pictures will not be completed for a year or two to come. There are several special libraries on the third floor, mostly for reference purposes. Among them is the most complete musical library in the country.

The Boston Public Library is the daily resort of hundreds of her

people. Scientists who want to search in the musty archives of the past, or keep up with the latest publications in their specialty, may be seen entering side by side with the young girl who wants the latest novel, and the stranger who seeks a newspaper from home. The wealthy resident of Beacon street hands in his order-card in the same lot with the ragged boy from the slum districts, who finds there almost his only opportunity to obtain good books.

One of the new features of the library is the furnishing of supplementary reading for the public schools. The wise fathers who opened this library in 1858, saw in it a proper culmination of the purposes of education. To-day the trustees and the school committee have combined and have a plan for placing sets of books for reference and for supplementary reading in the different school-houses in the city, where the pupils may have ready access to them. This no other public library has done. The school supervisors and teachers together make up a list of desirable topics, and the trustees select the books.

Another plan by which the library is kept in close relation to the public schools, is the recent granting of permission to teachers to take out six books at a time, and keep them four weeks. The average citizen is limited to two books for one and two weeks.

Besides the main building, there are seventeen branch libraries in the various suburbs, each having from seventy-five to fifteen hundred volumes for circulation in their own districts. One of these has recently been put in in connection with the college settlement known as the "Denison House." The main library is open on Sunday, when crowds of sight-seers flock there, as well as hundreds of others who go there to read. There could be no better place desired by the stranger or the permanent resident. According to the old plan, visitors had direct access to only about three hundred books, and in order to obtain a book in the hall, must present a hall slip, with name and address and shelf number of the book, and wait anywhere from five to twenty-five minutes for his book. Now, there are fifteen thousand volumes that he may take down himself and read as he would at his own home, and seven hundred periodicals equally valuable, besides all the newspapers, home and foreign. While in the special libraries, by registering his name and address, he may chose directly from 91,540 more, without consulting an attendant.

That this privilege is appreciated by the Boston public is shown by the

fact that, at certain hours of the day, there is an average of six hundred readers at a time in the building, to say nothing of the thousands of books in circulation outside the library.

Is it any wonder that the citizens of Boston are proud of their Public Library, or that they consider it the culmination of their educational system, or even the Hub of the Intellectual Universe.

HELEN M. WINSLOW.

Reception, Galt House.

On the evening of Wednesday, May 27th, the Woman's Club of Louisville gave a reception at the Galt House to the delegates composing the Third Biennial. The whole lower floor of the Galt House was thrown open to the guests, and beautifully decorated with flowers chosen to carry out the white and gold colors of the Woman's Club in the most effective manner possible. The mantels in every room were banked with sweet peas, fringed with ferns. Wreaths, three feet in diameter, made of field daisies and tied with broad yellow satin bows, were placed on the many long mirrors. Posts made of evergreens and daisies, held together by white and yellow ribbon, divided the reception committee from the guests. The refreshment tables were decorated with daisies, ferns and American Beauty roses, and the effect of the whole was attractive in the extreme.

RECEPTION COMMITTEE.

MRS. ELLEN M. HENROTIN.	MRS. EDWARD LONGSTRETH.
" MARY E. MUMFORD.	" M. G. MORTON.
" C. P. BARNES.	" M. A. SCOVILLE.
" PHILIP N. MOORE.	" FRANK S. STREETER.
" SARAH B. COOPER.	" PATTY B. SEMPLE.
" SARAH M. JOHNSON.	" FANNIE B. HELMUTH.
" J. C. CROLY.	" ALICE I. BREED.
" VIRGINIA J. BERRYHILL.	" MARGARET T. YARDLEY.
" ETTA H. OSGOOD.	" LYDIA A. COONLEY.
" LUCIA E. BLOUNT.	" SUSAN R. ASHLY.
" ANNIE MCKINNEY.	" WM. LEE HUSE.
" J. M. FLOWER.	" F. A. EASTMAN.
" FLORENCE HOWE HALL.	MISS ANNIE LAWS.
" JOHN VANCE CHENEY.	" SOPHIA B. WRIGHT.
" W. E. FISCHER.	

First Evening Session.

On Thursday evening, May 28th, at half-past eight o'clock, an audience that crowded Macauley's Theater listened with the greatest interest and pleasure to the speakers chosen to furnish the entertainment. The meeting was presided over by Mrs. Mumford, and the stage and the boxes were occupied by the officers of the General Federation, the presidents of the State Federations and the chairmen of state correspondence. Each speaker was introduced in turn by the chairman of the department she had been chosen to represent.

1. Romance: Mrs. Mary Hartwell Catherwood.
2. The Relation of the College to the Lower Schools: Miss Clara Conway.
3. Woman in Finance: Miss Agnes Repplier.

ROMANCE.

Once there was a little girl whose father and mother were dead, and who was taken to live with relatives who had no nonsense about them. These relatives who had no nonsense about them decreed that children should go to bed in the dark, instead of being led by a woman with a candle and washed, cuddled, sung to and prayed with. So the little girl and her smaller sister went to bed in the dark. In the summer it was not bad, for Mother Nature went with them in uine o'clock gloamings, the last sleepy twitter of birds, the rustle of leaves through open windows. But in winter — oh, then how dreadful it was to grope through a seldom used front drawing room, dark hall, up the long flight of stairs to where they turned, then up again through another hall, through a chamber where some one had died, to the small back room where the lonely bed was made.

The little sister walked behind, holding the tail of the big sister's dress, while she with fingers groping wove their way through the dark. It was utter isolation. They felt lost from their father and mother, and from heaven itself. They heard rats. Things whispered. The flap of a shade

drove them against each other in panic. They expected to have their feet caught by invisible hands. Wolf eyes glared on their own eyeballs.

"Sister," the smaller child would whisper, "do you see nuffin'?" Then would the young romancer paint blackness with the glories of imagination. "I should think I did see something. It's a tournament, like I told you they used to have in old times. The lists are set, and ladies and nobles and kings and queens, yes, and little boys and girls, are in a gorgeous circle all round watching it. Now in rides Sir John Chandos, the gentlest knight in Christendom, but he is a match for that strong French knight, Bertrand du Guesclin. Now they put their lance ends in sockets on their hips, and they rush their horses together—splinter! go the lances—crash! goes the plate armor—it wasn't the attic door that slammed. And neither knight is overthrown, so they must take fresh lances and try it again. They wouldn't be afraid of the dark. And the dark was something to be afraid of then. Little girls couldn't go out in the castle garden to watch the primroses pop, without being carried off. Now don't pull my dress, and step straight on after me, and when we're in bed I'll tell you that beautiful story about Orthon, the kind spirit that used to come to the Lord de Corasse and tell him what was happening in other parts of the world."

Like that child, the whole human race, groping through the dark to its last bed, century after century, has illumined the way with vivid colors of romance. If we be of the West, and given over, as Lafcadio Hearne asserts, to the eternal feminine, our stories are of love. If we be of the East where the patriarchal idea remains ascendant, our stories are of duty. Buddhist or Christian, we have all learned the solace. We gild our dark with romance. We do not see the best of each other. Around the hard lines of material life spreads a corona. You are better than anything you can do, because what you do is but an imperfect outcome of what you are. Poor, stammering, ugly Goldsmith was yet sweeter and sounder than his immortal Vicar, and Charles Dickens, who infuriated us by laying his finger on our raw spots, was, under his cockneyism, the master.

The children all know Mrs. Hodgson-Burnett's story of the forlorn little girl who played she was a princess, and divided her little morsel of food with the populace.

Practical as Americans love to call themselves, they are a nation of romancers. Only a couple of years ago we made the loveliest "White Dream" on the lake shore at Chicago that the world has ever seen.

Some writer has called attention to the fact that the United States is, this minute, running title mad, going in for what the colored folks call "grandeur." We have Carnival Kings; we have Royal Arcanums (for life insurance societies); We have Sir Knights in gorgeous toggery. The streets are crowded with a clattering troop of hollow-chested fellows who can hardly sit a horse decently—all mighty Sir Knights, going forth to meet and escort some little round-stomached Grand Templar. We are continually wrapping the glamour of the Middle Ages around us. We are continually denying that all men were born equal, because there is no dead level of equality. You can not drive that lie even into the heads of children at school. We are born unequal—diverse; some to lead and others to follow; some to direct and others to serve. Is not the proud motto of the crown prince of England "I Serve"? Some to perceive more by the inner sight, others to perceive more by the outer sight. But we all have one common meeting ground besides religion in the idealizing of the race—in romance.

I never have felt befooled by any picture of any past reality which the romancer has set before us. He could not over-portray the human soul. Rich as our language is, it is poor compared to the iridescence of experience. Men and women who range in powers from the beast to the archangel—how can they be over-portrayed? Look at your own many-sidedness, you are a thousand different persons to a thousand different people. When you remember the child you were, or the maid you were—yea, the dozen maids who moved a dozen men differently; or the woman you are, ripening still from power to power, it is not hard to believe anything in romance.

I have been told there is a modern school of story tellers who call themselves realists, and hold in contempt the methods as old as Homer. Now, "this merits a particular description," as Cooper always said in introducing his scenes; but, unfortunately, I am not the one to give it. To me a story is a story, whether it be of a feat of arms or a hidden passion. If it be set with exquisite craftsmanship, it is a thing of joy. What are Mary Wilkins' etchings but the very frostwork of romance—human life glorified in transparent crystal.

Mr. Henry Fuller's art is throwing the most delicate humor, like a tingling delicious atmosphere, around his real people. Octave Thanet welds the actual and the imaginary with invisible lines. Miss Jewett knows the intimate inner lives of her New Englanders. Are these not all romancers?

And Mr. Howells and Mr. James likewise. And dear Guy de Maupassant, and Balzac, from whose grave I picked a flower in Pere-la-Chaise. But from Ibsen and Tolstoi, good Lord deliver us !

All things are legitimate material for romance that pertains to normal life. The abnormal and the diseased are for pity and compassion, not for stories. But this does not exclude the grotesque, the unusual, the scarcely credible. It delights us to be told that Helen was seventy years old when in the fullness of her beauty she was able to set Greeks and Trojans by the ears and change the fate of nations. From the time when gods mingled with men, the mysterious and supernatural has been a legitimate element of romance. Hawthorne, that king of cloud-builders, knew better than most how to top his pinnacles with the goblin's cap. You remember the witch's scarecrow that she brought to life and set to smoking a pipe, around which figures danced. You remember Judge Pyncheon among the shadows of the dead in the House of the Seven Gables.

A few years ago I happened to be in a magazine office while my friend the editor was opening the mail. One of the letters was an indignant protest from some phonetic crank against "novil-stories." The study of fiction having become a part of the college curriculum, he would be a Rip Van Winkle, indeed, from Far Wayback, who would now dip his pen to protest against "novil-stories."

Walter Besant says, in his introduction to Mr. Waterton's book, we have a grateful public in America, one that holds the profession of letters in high esteem. Those that gild life for us deserve our gratitude. They carry the heavy, common load, and in addition to it the sensitive suffering temperament of genius. When I was a child nine years old, tingling with delight over "Dolph Heyliger" and the "Student of Salamanca"—and where are there finer short stories?—it would have astonished me to hear that Washington Irving, brimming his pages with humor, lived and died a broken-hearted man. The man or woman of great talent who is able at last to retire from life gracefully, without causing or suffering catastrophe, is a fortunate soul. Our romance-makers bear vicariously all the misery of the world. They must feel the darkness before they can successfully gild it.

A great roll-call, the names of these workers in imagination crowd upon us, too many to be mentioned, of all languages and nationalities—those dearest to us who use our mother tongue to express American life. The poet encroaches on the story-teller's province with his story ; and the story-teller, if he be master of his art, is always half a poet.

The truth will out. There are some of us who love the commemoration of the past better than the transfixing of the present. Perhaps in some transmigration from the far East we brought this love of the ancestor with us. Ask the Daughters of the Revolution if the past has any claim on us and why it is that a boyish great-grandfather who ran away from home to fight at the battle of Bunker Hill looms a glorified figure in his great-grandchild's mind.

The first night of this month I saw Chinese lanterns flitting around the village streets, betraying where the children hovered with their May baskets. They crept stealthily from door to door, hanging offerings and flitting away again. In Chaucer's time they decorated house fronts with their Maying in the early morning. But now the old romance is perpetuated in the May dusk, in an American village.

The last day but one of this month marks a newer commemoration. From Texas to Maine and from the Atlantic to the Pacific, the graves of soldiers will become one billowy sea of flowers. What is this annual adoration of men, who once marched, the grandest armies of blue and gray veterans that ever fought the battles of the world? It is the very apotheosis of romance. It is the people's serial, printed in the national memory, to be continued from May to May forever.

MARY HARTWELL CATHERWOOD.

THE RELATION OF THE COLLEGE TO THE LOWER SCHOOLS.

The little girl in the kindergarten who told her teacher as the result of her morning observation on the way to school, that "the things God made tried to be round, and the things man made tried to be square," discovered a truth for herself as profound and universal as Newton's law. Heaven lies about us in our infancy, says the poet. The kindergarten is close to the silver gate through which the little one has recently come into time. Because this is true, she is able to see resemblances with a vividness strange to us children of larger growth, whose clearness of vision has been dimmed by the dust of the world. This crystal insight gives the kindergarten the first place in every ideal plan of education. The kindergarten fibers are twisted and twined into every part of our educational life, and the most transcendent art of the great university is due to processes of growth, whose beginnings are in child-life under the

best conditions. These are the kindergarten conditions, for not even the perfect home can take the place of the perfect kindergarten.

That much-abused word "democracy" means opportunity, opportunity means influence, influence means responsibility. The kindergarten is the lowest round of the ladder of opportunity—the one on which the child gets an equipment for a larger field of action. Here the golden key of faculty is placed in her hand, and she begins to open doors that soon let her into the primary school. In the latter her relations become more complex, but this very complexity becomes an important factor in development. Thus far she has been educated according to nature's laws, by means of three fundamental characteristics of her nature: thinking, feeling and willing. Successive steps of elementary training bring her, after eight or nine years, into the secondary school, between two systems—the elementary, with a course of study arranged by boards of education, and the college, whose curriculum is determined by the college faculties. These higher and lower authorities are not in harmony, and the young student, unless carefully guided and guarded, finds herself in a network of perplexity. The secondary school, if it undertake to fit for college, must furnish two courses of study, one indicated by the elementary school and one required by the college as the condition for admission. One honored commissioner of education, Dr. Wm. T. Harris, speaks of this discord as a national disaster, and the president of the great Chicago University declares that the connection is not logical, and the various elements which ought together to form a plan at once unified and complete, are thrown together in a confusion almost hopeless. In the majority of schools, says Dr. Harper, the student finds, upon graduation, that he has not met the requirements for admission to the college, and unable or unwilling to spend more time in preparation, he becomes discouraged and gives up his purpose. I recall an instance of this kind in my own acquaintance. A young girl of seventeen, whom I knew, had planned a college life for herself, and, with a girl's characteristic enthusiasm and high hope, gave me something of her life history, including the preparatory work she had done for college. I knew from her own report that "the college beautiful," was yet far out of sight. She went to Wellesley, was declined, became discouraged, and in a few months was married long before her time. I met her recently—a broken-down, dilapidated, old-young woman. She had been in school twelve years—long enough to fit her for any college, but her course of study had not been according to

requirements. This is only one case in thousands. The wrong done can never be estimated. Only God knows. Shipwreck is a strong word, but it is scarcely adequate.

Many of the states are solving the difficulty by a close and logical connection between the high school and the state university. President Harper thinks this is a mistake, for the reason that only a small per cent of those who finish the high-school course go to college. With great respect for Dr. Harper's opinion, I beg leave to say that I believe the only solution of this vexing question lies in this direction, that is to say, in turning the face of every high school directly toward the state university, by making the course of study such as will fit for college, and at the same time give the student who does not wish the college course such training as will furnish a secure basis for the life structure.

You will see at once that the difficulty in carrying out this plan lies in the fact that the average school-board man is not in sympathy with the higher education. He thinks the bank or the counting house is the true center of life, and arranges his focus accordingly. His field of vision includes the lowly areas, and suns and systems are out of sight; he does not know the heliocentric theory even by name. We can not hope for better things while the school is part of the machine, or while the political boss outlines a course of study in the office of the board of education as deftly as he plans the presidential campaign in the corner grocery.

Only the most enlightened public sentiment will right this wrong by a careful discrimination between fitness and unfitness, and by bringing the wisdom of mothers to bear upon the consideration of every question relating to the most sacred interests of life.

In that "fair day of larger light" our honored chairman of the Committee on Education will not be one of the few, but one of the many whose "sweetness and light" will "make for righteousness" on our boards of education.

At the South the conditions are still more complex and embarrassing, for, while in the North the proportion of college girls is about one in every five hundred, in the South it is so small as to be almost inappreciable. This is due to the fact that we have no great endowed college for women at our door. The opening of the state universities to girls, the opening of a side-door at Vanderbilt, and the founding of the Sophie Newcomb at New Orleans, are the best promise of the hour, but you will understand how small is the number of girls in the great colleges, Vassar,

Bryn Mawr, Wellesley and others, when I tell you that the one school doing the greater part of the work in the line of college training, has sent to college in ten years not more than thirty students.

In making this statement I wish it clearly understood that I speak only of the really great endowed colleges for women. If every cross-road school and every secondary institution calling itself a college, and conferring an A. B. degree, is to be included in the number, it would be proportionately large, for unfortunately this type is abundant as blackberries in July. But the great need of our section to-day, in educational life, is a large number of thorough, excellent secondary schools of the kind which inspire a student with a thirst for the higher culture, stimulate her ambition, encourage her to choose the college life, and guide her footsteps in that direction. This secondary school is, unfortunately, not common in our communities. Consequently, the demand for college training of the liberal kind is so small that the school undertaking to meet it must do so at a financial loss. There are no endowments, and tuition rates are not high, for remember we are not a rich people.

The earnest teacher, working against odds of a stupendous kind, hears on one side the divine word, "man does not live by bread alone," and on the other the voice of the business trustee, "keep up your bank account." If she turn her face wholly to the light, she meets bankruptcy; if she turn the other way, "the blind leads the blind, and both fall into the ditch."

Here is clearly work for the colleges—the dissemination of knowledge that will lead to a wise discrimination on the part of parents in the interest of their children.

President Harper, with characteristic courage, sounded a clear, strong note at Toronto in 1891, in an address before the National Educational Association, "to make students believe," he said, "that they are receiving a college education, to give them the degree which is supposed to stand for such an education, is a species of dishonesty and imposture for which there is no excuse, and which our legislature should take in hand."

The chancellor of Vanderbilt University likewise blew a bugle blast last year, but no voice is loud enough to reach from end to end.

There is need on the part of the colleges in this country of an active, vigorous, well-organized propaganda against pretension and dishonest methods. This is the duty of the college to the children of the nation.

We can not hope to have this work done by the state legislature. Water does not rise higher than its source. I know a legislature, one of whose members said of Will Allen Dromgoole, on the occasion of her application for the clerkship of the Senate: "I vote agin her. She makes fun of we'uuns in them books o' hern."

I know a legislature that imposed a tax so onerous upon private schools that some of these closed their doors. The same law exempted endowed schools and church schools; that is, those having something were required to pay nothing, and those having nothing were required to pay something, "verily to him that hath," etc. It brings to mind the story of the boy who, meeting his first problem in long division, said in sorrowful dismay, "eleven into teu, no times and nothing over."

On the other hand, there is between the recognized secondary school and the college of its choice not as close a bond of sympathy and confidence as there should be, and perhaps it is true that the best interests of the individual student are lost sight of sometimes for the sake of the standard.

This is not the highest wisdom, for however much the standard may count for in the aggregate knowledge of values, yet in the final spiritual summing up, in the last analysis of motive, the college will have been of worth in proportion as it has been able to translate into visible and living realities the ideal of every young spirit that comes or that might have come within its range.

There is a certain class of students having special gifts, which, if cultivated, would give them great possibilities for activity and usefulness. They are not attracted by general lines of study, and in consequence can not, or possibly will not, do the work necessary for a college examination.

I have in mind at this moment a young girl of a rarely fine special endowment, to whom all other study is distasteful. There is no place for her in the college, nor for anyone like her whose school work has not been along the general required lines.

These pupils should be taken into account and a place made for them in the great college. They are the material of which genius is made, and genius should not go to waste. There should go to the schools from the college with every certificate privilege, the additional privilege of sending every such student on for work in special departments.

The new methods of specialization make an additional argument for

new and always open channels of communication between the college and lower schools.

In this way shall both, working together, keep in sight not only the unity of all knowledge, but they shall work at the same time for the principle of individualism, finding unity in diversity. The individual student is to be cared for just as if she alone made the world. If temperament is fate, as Emerson says, then faculty is fate ; and that being true the school stands to the student somewhat in the relation of Providence.

Wherever in any school or system of schools the individual student is forgotten in the mass, something or somebody is responsible for an educational structure builded on sand. The college that fails in fostering the growth of distinctive individuality does not understand the meaning of life in any high sense. "The human race lives and dies for the individual man. All the observations of the facts of the universe, all thinking into the causes of these facts, by this process are rendered available for each one. We may reinforce our individual power by the aggregate thinking and seeing and feeling of all that have ever lived."

This is what the student begins to do in the university. She learns how to convert knowledge into wisdom, looks for the universal principle, includes the one in the many, makes all human history her own and begins to acquire directive force. She has now reached the philosophic stage through successive steps from the kindergarten to the university.

First education, then philosophy, says the Greek thinker. First training in the best schools and systems, then free research into all knowledge ; or—in modern school phrase—first the kindergarten, then the university of the world. One of clearer insight said, with characteristic simplicity and directness: "First the blade, then the ear ; after that the full corn in the ear." The Greek philosophy is the supreme achievement of the human mind ; the Christ philosophy is a divine achievement. Greek thought is the morning of the perfect day ; Christ thought is its noon-time splendor. "In thy light, O Lord, we shall see light," said the light-seeking psalmist. In thy light, O Lord, we do see light, says the Roentgen ray, as hidden things are revealed and darkness is driven out of the secret places.

"Twinkle, twinkle, little star,
How I wonder what you are !"

said the nursery rhyme of your babyhood and mine.

"Twinkle, twinkle, little star,
I know *exactly* what you are !"

will be the nursery rhyme of the twentieth century baby.

Poet and prophet, Christ and Plato, baby lore and sage lore, all teach that the "open secret of the universe is the vital, central truth that all life is one," or, in the fine phrase of Henry Mills Alden, "Life sleeps in the mineral, dreams in the vegetable, awakes in the animal, and speaks in the man."

" Every clod feels a stir of might,
An instinct within it that reaches and towers,
And groping blindly above it for light,
Climbs to a soul in grass and flowers."

If evolution is indeed "the hunger of the atom for God," its hunger will be stilled in the glorious splendor of the realized promise "Blessed is he who hungers and thirsts after righteousness, for he shall be filled." The sense of unity is the unconscious sense of matter; it is the conscious sense of spirit.

As the channels of investigation between the first and latest stages open to the earnest seeker after truth, the bewildering variety of things, the complex processes of nature, begin to fade out of the consciousness, and in their place comes the unquestioned truth that everything we see is bound up with all the rest, and that every song of bird and every hum of insect is "one strain in the universal music."

The truth which these words include leads us to a greater truth, namely, that we belong, not to time but to eternity, that we are citizens not so much of the world as of the universe. This is what Emerson means when he tells us to "hitch our wagon to a star." The conditions of American civilization have, since the beginning of our history, tended to separation, that is, they have emphasized differences. For the future, they must emphasize resemblances, they must strengthen the unity side of American life, and this influence should begin in the kindergarten, the cornerstone of the university. Our children are to be trained into American patriots, into large-minded citizens of the world, into immortals at home in their own universe.

CLARA CONWAY.

WOMEN IN FINANCE.

There are few things more tiresome in a moderately tiresome world than the monotonous repetition of a popular phrase, which catches and holds the public fancy by virtue of its total lack of significance. Such a phrase is "the new woman," which we see repeated endlessly in journalism, and which has found its way into the pages of what is, by courtesy, called literature.

It has furnished inexhaustible jests to "Punch" and "Puck" and "Life," and it has apparently been received with seriousness by those who read the present with no light from the past.

"If the fifteenth century discovered America," said Mrs. Potter Palmer at a public meeting, "it was reserved for the nineteenth century to discover woman," and this extraordinary remark was received with applause. The result of such preaching is a twofold confusion of mind. We exaggerate our present responsibility, fancying the wrongs of humanity are waiting for us to redress them, and we underrate our importance in the past, forgetting or ignoring the fact that for the thousands of years in which the "child man," as Mrs. Grand patronizingly calls him, has sailed his little bark through the ocean of life we have sailed it with him, sometimes steering him safely in rough waters, and sometimes upsetting the boat. The most lamentable consequence of this mental confusion is a tendency to look after man rather than to look after ourselves; to help him to do his work — for which assistance he is most ungrateful — rather than map out distinctly and practically our own sphere of labor; to base our most strenuous efforts of reform upon the past failures of men, rather than upon our own past failures, which are serious enough to merit plenty of attention. Theoretically, we are ministering angels whose office is to bathe man's fevered brow, or, as Mrs. Grand more coarsely and more foolishly puts it, to cuff man into propriety of behavior. Practically, we are hard-worked, over-driven, feebly organized women, on whom the complexity of modern life falls heavily, and who are often called upon to shoulder responsibilities (responsibilities of our own, not borrowed from man) for which our early training has rendered us absolutely unfitted. And it is of these responsibilities that I wish to speak to you to-day, to show you that there are matters, and matters very near home, concerning which we have learned only enough to make us begin to understand how much there is to know.

Now, if there is one thing I believe more firmly than another, it is that women have a natural talent for affairs; and I believe it in the face of all the melancholy contradictions that I see around me to-day. Perhaps my confidence in this regard has been materially strengthened by my observation of French women and the important part they play in all practical and financial matters. This is the case in every rank of life, and may in some measure be the result of that prudent system by which every girl brings a dowry to her husband, and so is reasonably expected to take a

lively personal interest in its investment. Certain it is that the French gentleman respects his wife's judgment in matters which an Englishman or an American would consider beyond her jurisdiction ; and, as for the French shop-keeper, he is simply at the mercy of his spouse. Did you ever go into a little French shop when Madame chanced to be absent, and observe how ill at ease was Monsieur thus thrown upon his sole responsibility? I have had him hesitate over a sheet of blotting paper I wanted to buy for twenty centimes, lay it down, pick it up, glance miserably at the door, and then, beaming with relief when Madame suddenly appeared, explain that she would sell me whatever I required, and retire hastily into obscurity. Two thirds of the provincial hotels in France are run, and run very well, by women. If by chance a man happened to be at the head of the house, we seldom found ourselves so comfortable. To ascend in the scale of importance, one of the oldest private banking houses in Paris had for twenty years a woman at its head. The Bon Marche, with its huge and lucrative business, was for twelve years in the hands of a woman. And of the *Veuve Cliquot* I have no need to speak. Her name and fame have traveled everywhere. The old French rhyme,

Femme veut en toute saison
Être dame en sa maison,

has a double significance in a country which confessedly owes a large part of its prosperity to the shrewdness and business sense of its women.

Now, I am not willing to admit that, in point of natural ability and level-headedness, the French women are beyond our own. The real difference lies in the point of view, in the masculine point of view. Not long ago the "Spectator" (?) published an admirable article, written, it may be observed, by a man, and protesting stoutly that nothing could be more wantonly insolent and ungrateful than an Englishman's habitual and contemptuous depreciation of his wife's business qualities. He speaks of her for the most part as an irresponsible being whose mission in life is to spend and spend, apparently, without care or calculation, the money which it is his duty to provide. Yet this same man owes every comfort of his very comfortable existence to the prudent and skillful management of his wife. She may be, and probably is, weak in figures, to his extreme diversion ; but figures are, after all, only the outward husk of finance. His knowledge of figures does not for one moment give him his wife's knowledge of money and what it can be reasonably trusted to buy. It must pass through her hands if it is to cover their mutual expenses. And this

same knowledge, instinctive and acquired, of the value of money, is of the utmost service to the woman when she has to face the twin problems of earning or investing it. She does not see far, but she sees very clearly that which is near at hand. She is quick to imagine disaster, lacking the natural buoyancy of man, and slow to recognize any mean between absolute safety and reckless speculation. She can be trusted, if she has received any training in business matters, to be more careful than man in the guardianship of her capital, and infinitely more careful in the expenditure of her income.

But does she in this country receive that training which will give her an intelligent knowledge of money, what it is worth and how it is to be preserved; or is she left to be the natural prey of unscrupulous speculators and rogues?

This is the question I ask myself, and this is the question I venture to put to you. We have certainly done, and are doing now, all that lies in our power to make wage-earners of our young women, to fit them to do some work sufficiently well so that they may hold their own in the daily struggle for bread.

This is one of the recognized aims in our scheme of public education, and, in Philadelphia at least, it receives its fullest development in the recently organized business course of the girls' high school, which gives to five hundred school girls that comprehensive mercantile training that our boys obtain either in the business colleges (less well equipped as a rule than is this free school), or — better far — in the great business of the city, into which (being boys) they are tumbled young, and in which they learn to swim by practice.

I visited, while writing this paper, the girls' school of which I speak — it is an annex really of the high school — and it is but little to say that I was cheered and delighted by the thoroughness and general sanity of the lessons taught, and by the apparent alertness of the scholars. Many of these young girls aspire to enter mercantile life through the various doors now open to them. Many are merely fitting themselves for unknown but possible emergencies, and some have elected to take this especial course because their fathers (sharing my confidence in the natural capacity of woman) either desire their services personally or think it a good thing that their daughters should have a knowledge of that broad commercial life which surrounds us on every side, touches us at every point, and means for every one of us the welfare and prosperity of our land.

Five hundred scholars are learning in that shabby old building all that it behooves them to know and far more, of course, than it behooves the generality of girls to acquire; for it is neither possible nor desirable that all our daughters should push their studies so far on these commercial lines. It is an experiment, I am told, and a very admirable experiment, I think; but it is admittedly a thing apart from universal education. It is a selected course of three years study, by which five hundred out of many thousand school girls will be thoroughly equipped to compete with men, whether they decide to do so or not, in the different departments of commercial and industrial life.

Now, the special education which fits a limited number of girls to take part successfully in the money-making of the world, is something very different from the general education which should fit all American girls, without exception, to form some rational and intelligent conception of rudimentary business truths, if I may be permitted to use such an expression. This should also be a matter of parental training, and of training in private schools; but we can not excuse ourselves from the obligation in our public schools by saying that two thirds of the female children there educated are poor, and will probably never have a thousand dollars of their own to invest. There is no such thing as assured wealth or assured poverty in this land of fluctuations and surprises. The little girl who leaves the public school to-day to serve in a shop or be apprenticed to a milliner, may, thirty years from now, find herself a wealthy widow with all her husband's money (after our curious American fashion) left in her hands for life, and her children's future welfare wholly dependent on her judgment and discretion.


Yet her husband, who throws this heavy responsibility upon her incapable hands, has probably never in his married life told her a word about his business, his investments, or anything else it behooves her to know. I only ask you who are here to-day to please turn back your memories a little and try and recollect the number of women you have known personally who had money left to them and lost it through some imprudent or dishonest speculator, in whom they ignorantly trusted, or through the failure of investments which tempted them with impossible rates of interest. You may say you remember an equal number of men who have been unfortunate; but the insecurity of invested capital, though sad enough, heaven knows, is not to be compared with the risks and fluctuations of business, in which no man can feel himself secure. Generally it is some

male relative, a brother or brother-in-law of the unfortunate woman, who speculates with her money and leaves her well-nigh penniless. Poor Mrs. Smith! her brother-in-law has lost nearly every cent of her money! Isn't it too hard? Or, poor Mrs. Jones, she was so comfortably off, you know, but her brother-in-law has been unlucky in his speculations, and now she has hardly anything left. I know the formula by heart, I have heard it so often; but are we going on forever this way, the destined and fore-ordained prey of brothers-in-law, or of any one else who will take the trouble to beggar us? It was in a great measure to check the steady raids of brothers-in-law that our big trust companies have come into existence and flourish and wax prosperous in our midst. Their *raison d'être* and principal support is the alleged incapacity of women to look after their own affairs and interests. Now, the choice between the individual trustee and the trust company always reminds me a little of what George Eliot says anent the placing of Tom Tulliver with his clerical tutor. One of two advantages could always be gained by a parent under these circumstances. He could secure for his son either the reverend gentleman's undivided attention or his undivided neglect. Now the trustee is wont to give the woman's estate his undivided attention; such close and absorbing attention as the lion gives the lamb at supper time. The trust company gives it an undivided neglect, being too much engrossed in larger issues and wealthier clients to take a lively interest in the little tupeunny-hapenny property of an absolutely insignificant female. To the woman herself, however, widow or spinster, whichever she may be, this small property is really one of the most important things on earth. It makes a vast deal of difference to her whether she has twelve hundred or fifteen hundred dollars per year to live on, and she can not be made to understand that the one comprehensive word "shrinkage" should sufficiently elucidate the situation. She takes to haunting the company's offices and nagging the officials. After a time she becomes one of the recognized nuisances of the institution, where her weak, but not unfounded complaints, and her utter ignorance of business details are the subjects of many comments, both exasperated and amused, from the various clerks and secretaries. Yet that same helpless specimen of womanhood who is lucky, in her defenseless condition, to have even a reduced income left her, is probably no greater fool than the rest of us, no greater fool than the young men who grin and snigger at her folly. Properly taught when she was young, she would be amply capable of looking after

her own affairs in middle age, and she would have the keen incentive of her own interests to keep her both eager and anxious, promptly to secure an advantage and with an instinctive shrinking from risks. These are the natural feminine traits, displayed over and over again by women familiar with business ; but nothing can be done to modify or enlighten fifty years of ignorance. Nothing can be done for the female who goes around asking counsel of every man she knows, placing a pitiful reliance upon hastily given and unconsidered advice, and in the end, bewildered by conflicting suggestions, adopting the least sane line of conduct open to her, wrecking her fortune and the fortunes often of her children, for lack of that simple primary knowledge of possibilities which should be the common possession of every educated woman. For the best part of education is that which bears practical fruit and helps us to live our lives in a difficult world with some degree of contentment for ourselves, some degree of helpfulness to others.

This is a matter which I have very much at heart, because it has come to me, as I dare say it has come to all of you, to see the sorrow and desolation wrought by the pitiful and culpable folly of my sex, and yet I am sure, so certain and sure, we are not of necessity foolish. And why should we strain every nerve to teach girls to work and not teach them to guard what they have worked for? Did you ever try to sound the ignorance of the average school girl concerning those rudimentary principles of business which are almost certain to be of necessity to her in the years to come? I do assure you no plummet can reach that bottomless abyss, no conception can be formed of the comprehensive and all-embracing character of her disability. I have known girls, no longer very young, but growing into womanhood ; girls who were orphans and whose ample fortunes had been left to them unreservedly, without protection or limitations of any kind. If ever it behooved any one to have some knowledge of business principles, it behooved them. They did not know, for no one had ever thought fit to tell them, how their own money was invested. They did not know the difference between a mortgage and a ground rent. They did not know whether four per cent, or five, or six or seven was a natural and reasonable rate of interest. They had apparently never heard of government loans or city securities. The whole banking system was as much a mystery to them as the rites of Eleusis.

Yet years of labor has been spent upon their education ; every corner of Europe had been explored for their benefit, and one of them was the



descendant of a long line of money-making ancestors, who had rolled up for her this splendid fortune, and had, moreover, bequeathed to her every characteristic of their race. She was clear-headed, shrewd, practical and self-possessed in the last degree. Her family were much given to lamenting that she had not been born a boy, when all these qualities would have stood her in good stead. I ventured once to say that they might be made reasonably serviceable to a girl, whereupon it was explained to me that one of her relatives, a man of high standing and great wealth, took such admirable care of her estate that it was not necessary she should trouble her head about it. I suggested that this relative, however rich and influential, had hardly been able to purchase a lien on immortality, and that, as he was at least forty years older than the girl, there was every reason to apprehend he would die forty years before her, and that some knowledge of her own affairs might prove serviceable in this emergency. But I have always found that to hint at the possibility of any one dying is considered, in the last degree, indecent. To prepare in any way for such an event is indicative of a heartless and unfeminine disposition. The attitude of King Canute's courtiers is the only one that our delicacy of mind can tolerate.

To return, however, to the side of the question which concerns us more nearly to-day: The girls taught in our public schools, who will not, for the most part, be rich, but who may in the future possess some modest competency which will be of the utmost importance to them. Can nothing be done to prepare them for such a very possible emergency, and to save them from the brothers-in-law of the future, who will be ready and waiting to devour them?

The one argument which can be urged against the expensive training of women as workers—and it has been brought forward many times already—is that, in five cases out of ten, the girl marries, and the education—the special education—and the money it cost are practically wasted. This is a state of affairs too natural to be deplored. Nothing will ever make the average young woman believe that it is better to utilize her knowledge and work for herself than to marry and be taken care of by her husband. She runs with the hare of self-support and hunts with the hounds of matrimony, and she will go on doing so to the end. The value of her labor is thereby lessened in the money market, lacking, as it does, the element of stability and permanency; but we do not begrudge her a business training because it may come to her not to need it. This

would be like the argument perpetually advanced by a little girl I know, who pleaded day after day to be let off from her lessons because she might die soon, and then they would be of no use to her. She was a healthy little girl, and was always met by the counter-argument that she might live to grow up, and would find it awkward not to know how to read. On the same principle we try and fit a girl to support herself, even though she may be supported by a husband; and we believe that because she has the self-reliance of conscious independence, because she need not marry for a home and daily bread, she respects herself more highly, chooses more circumspectly, and makes a better and more loving wife. But whether she marries or earns her own livelihood, whether her fortune is counted by a few hundreds or by many thousands, whether her education has advanced to the primary, the secondary, the grammar or the high school, it will always be an advantage to her to know something of money, of its value, of its responsibility, of the serious obligation that rests on every woman to do what she can to guard herself and possibly those dependent on her from misfortune. The ignorance which leaves her helpless where she most needs help, untaught where she most needs knowledge, and foolish where she most needs wisdom, is an ignorance which bears bitter fruit in the ruin and desolation that are but twice-told tales to all of us here to-day.

AGNES REPPLIER.

Second Evening Session.

On Friday evening, at half past 8 o'clock, the Third Biennial of the General Federation of Women's Clubs met in Macauley's Theater to hold its last session. Mrs. Henrotin presided, and had with her on the platform the same officers who graced the scene the evening before. The speakers were again introduced by their respective chairmen, and their addresses were as follows:

Philanthropy, Rev. Anna Garlin Spencer.

Civilization is at Bottom an Economic Fact, Miss Ellen Semple.

Social Life, Mrs. Evelyn Mason and Mrs. Helen H. Gardener.

MODERN PHILANTHROPY AND ITS EDUCATIONAL FEATURES.

Charity is as old as human love and pity, social science is as new as the present century, and it is of the union of charity and social science that modern philanthropy is born.

And what is social science? Said the French economist, Maurice Block: "There is a science which concerns itself with the means of satisfying our natural wants; there is another which has to do with our moral wants; one is political economy, the other moral science. It is the union of these two which constitutes social science." If we may make the word "wants" in this quotation cover both conscious and unconscious *needs*, we may accept M. Block's definition. And of this social science we may say with Dr. Dugdale, who has contributed so much to its development: "The subject has great attraction as science, because it links phenomena to phenomena, and reveals their laws as philanthropy, because the knowledge of these laws may be used as a weapon to conquer the vice, the crime and the misery which science investigates." This, then, marks the difference between ancient and modern charity—that the modern has gone to school to social science. The "National Conference of Charities and Corrections," the central body of study and direction of the new philanthropy has grown out of the "American Social Science Association," thus showing the intimate connection between the two.

And the "Social Science Association" declares its work to be "to study the various relations, social and political, of man in modern life, to facilitate personal intercourse and interchange of ideas between individuals interested in promoting educational, financial, sanitary, charitable and other social reforms and progress, and to promptly make known to the public all theoretical and practical results which may flow from such studies or investigation."

Social science is, therefore, the recognition of the fact that there is a divine law of human progress, in obedience to which alone, man grows either in the individual or in the mass—grows toward bodily strength and beauty, toward mental power and sanity, toward moral capacity and attainment, toward spiritual height and sweetness. It is further a recognition of the fact that it is possible in this life (which is more than all else a school in which God himself is our teacher) to learn more and more of this law of human progress, and in obedience to it to grow more rapidly. We have to grow, all of us together, in some degree.

The upward-tending forces of the universe, the "Power not ourselves which makes for righteousness," see to it that we are pushed and helped along up the highway of our existence further and further toward its goal of a perfected humanity. But it is given us in these later wonderful days of God's revelation in science to see how we may be co-workers with these divine forces, conscious, intelligent and gladly obedient co-workers, to bring about more quickly and surely the kingdom of righteousness and truth upon the earth. And social science is the student side of that co-operation, the learning what it is we need to do in order to grow better and wiser. Social science, however, is primarily the study of that which will raise mankind all along the line; the charitable element of social science is more particularly that which concerns itself with bringing the more backward and incompetent individuals up to the average standard of mankind. That is to say, social science in general plans the route of march for the whole army of humanity in its upreach and forward movement; the charitable element in social science busies itself in trying to keep the stragglers and the deserters and the hospital inmates and the ne'er-do-weels of that army somewhere in the line of march; or, failing that, tries to learn how it may best carry them for their own good and with the least harm to the toiling travelers in the ranks. The early differentiation, therefore, between the parent society, the Social Science Association, and the National Conference of Charities and Corrections, was natural. Out

of this union of social science with charity has come in general relief administration what we now call "Organized Charity." This new form of benevolent activity has taken for one of its mottoes the saying of Job, "And the cause which I knew not I searched out," and for another, "Not alms but a friend." These two mottoes pledge the movement to thorough investigation of each appeal for aid and the giving of just the sort of help really needed to each suffering person. This organized charity forbids us to feel complacent and satisfied at giving bread to the hungry, clothes to the naked and fire to the freezing in lavish, impulsive and indiscriminating alms. We must find out if the one who asks our aid really needs it; and, still more important, if he does need it, why he is incompetent to his own support, and how we can best and quickest help him to a condition of self-sustaining power. Is he ill? He needs not money alone but medical aid. How shall we most wisely give that without pauperizing him? Is he depraved? We must not give him means to further gratify evil propensities and thus become more degraded. We must give him disciplinary and reformatory influences, and for the sake of society remove from his control and association all children and youth. Is he shiftless? We must not make him merely a contented and comfortable pauper by our gifts. We must stiffen his flabby energies, and while modifying by our tenderness the hardships which follow upon idleness and stupidity, leave somewhat of Mother Nature's own punishment to work his regeneration. Is he weak and ignorant? We must educate him; we must make haste to give him as much as is now possible of the training, physical, mental and moral, which he should have received in childhood, and win him by most ingenious devices to learn how to live and how to manage his affairs. This is what organized charity means, to help each person in need to help himself and at the least possible injury to society at large. J. Boyle O'Reilly has a caustic word about

"That organised charity, scrimped and iced,
In the name of a cautious, statistical Christ."

But if he had been less a denizen of that artist "Bohemia" whose praises he sung, and more a patient worker in fields of educative charity, he would have known that this new way of giving exacts a self-sacrifice from the giver as far exceeding that required for the careless tossing of money to a beggar as the training of a child exceeds in its demand upon parental wisdom and love the mere giving of physical existence to that child.

From the careful investigation and discriminating help of organized

charity we have gained in modern benevolence the separation of its beneficiaries into widely differentiated classes. The old "omnium gatherum," the almshouse, has lost in all more enlightened communities many of its previous inmates. It has lost the children, the insane poor, the deaf mute and blind, and is losing the feeble-minded and epileptic. And by the multiplication of private "Homes for Aged Men" and "Aged Women" and "Aged Couples" and "Incurables" it is losing many of the better-born and better-bred among the old and sick poor. The residuum consists mostly of the infirm old, chronic invalids and hopeless paupers of the more inferior elements of our population. There are still worthy poor left in the almshouses of our country to whom association with the criminal, vicious and filthy is an outrage. It is to remedy this injustice that two propositions are now being made by leaders in philanthropic advance, one looking toward a better classification of inmates within the institution itself, and one looking toward the removal from the almshouse of all misdemeanants — confirmed drunkards, prostitutes and other degraded persons — into reformatories. The former method can accomplish much, as is shown, for example, in one of the almshouses on the Pacific Coast, in which classification according to character is so perfected that the inmates themselves have named their best ward "Grand Avenue," and their worst, "Pauper Alley." It is in this institution that the matron with a genius for organization hit upon the expedient of avoiding complaints made against unfortunate "snorers" by putting them only with very deaf roommates. Massachusetts is beginning to provide for its "misdemeanants" outside the almshouse, as in the new Inebriate Asylum.

According to a conservative estimate, we pay out each year for charity one hundred million dollars. This is exclusive of the interest on the money originally expended for the plant of institutions, grounds, furniture and permanent equipment. To disburse this sum an army of salaried officials and a still larger number of volunteer helpers give time and strength to the service. Of the former class many are women, and of the unpaid workers most are women. We are learning that the necessary causes for this outlay are much fewer than used to be supposed — that many of them, indeed, are preventable. Let us consider a few of the classes of charity beneficiaries, and briefly review our present knowledge concerning them and their proper treatment.

The pauper is at the bottom of the socially incompetent classes, and we now know that real pauperism is a moral perversion or weakness, a "gen-

eral debility" of character. The pauper taint is stubbornly hereditary and yields only to heroic measures of complete transplanting of the child born with its poison into new home conditions and a new social environment. The things within the individual life which make for pauperism are, as one has tersely summarized them, "the drunk craze and sensuality, mental incapacity to judge wisely in the commonest affairs of life, laziness, which is itself usually the result of general incompetence and lack of regard for family ties." The outward conditions which push the unfortunates toward pauperism are, according to the same authority, "inadequate natural resources or bad climate in his native land, defective legislation and defective judicial and punitive machinery, misdirected or inadequate education and unwise philanthropy." Of the spread of the pauper taint the stock illustration, and still the most accurately detailed we have at command, is that of the celebrated "Jukes" family, investigated and reported by Doctor Dugdale. In this family were found, in the history of seventy-five years, twelve hundred persons (all springing from one neglected girl allowed to grow up untrained in an almshouse) who cost the community more than a million dollars, in addition to the sums they themselves spent for liquor and that unknown sum which their uncounted progeny would extort from the public purse. Among these twelve hundred persons are found thieves, prostitutes and hopeless paupers, making an unending round of private homes and refuges, begging upon the streets between times, cared for in hospitals, serving sentences in jails and prisons, absorbing and spreading moral poison as they went, and almost all ending their days in or near the same almshouse in which the first of the line was born.

Do not such facts as these make the careless giving of alms and the thoughtless neglect of childhood seem *criminal*?

The inmates of our almshouses numbered in 1880, 66,203, or 1 to every 758 inhabitants. In 1890 they numbered 73,045, or 1 to every 857 inhabitants. This decrease is not absolute, but relative, as it results from the removal from the almshouses of classes once cared for within their walls but now better cared for in specialized institutions. The removal of the insane poor to special hospitals is one important feature. The removal of the children, which has been quite generally accomplished, is a still more important one. This latter has raised the average age of the inmates of our almshouses from forty-five and one tenth years in 1880, to fifty-one and three tenths years in 1890, for the whole country, and in the most

advanced states, to an average of from sixty to eighty years. There are still 4,338 children in the almshouses of America, to our disgrace be it said, but a large number of these are under two years of age, thus showing that the almshouse is still used as a maternity hospital and temporary refuge for mothers in need.

The care of dependent children is at once the most hopeful element in both public and private charity, and the one which has experienced the most radical and rapid changes of administration during the last fifty to twenty-five years. When we began taking dependent children from the almshouses, and abused and neglected children from their own homes, we put them all in institutions, and it took saintly and heroic work to accomplish that. Now we know that the institution is at best only a makeshift for a proper home, having dangerous tendencies toward deadening routine in its very constitution, and that what every normal child defrauded of its natural home is entitled to is a foster home, in which it can take root and grow as though born to high privilege of home culture. Several states of our Union show what can be done both by the state and by private charity to "place the solitary in families" and to bring the childless father and mother hearts and the fatherless and motherless children into mutually blessed relationship. Australia, from which we have so much to learn in many directions, now places out in foster homes, either as boarders or as adopted children, all its unfortunate little ones, having only small and temporary receiving houses for its youthful dependents. This more excellent way of child care is spreading; but it costs more competent and continuous supervision, more patient work, more social insight; and hence many people still cling to the easier and more showy institution plan. There is at the present time at least forty thousand dollars' worth of property in lands, buildings and permanent equipment set apart for the use of dependent children in the United States, and an annual expense of at least nine and a half millions is required by these institutions. There are at least seventy-four thousand children under the care of the public in our country, exclusive of the fifteen thousand inmates of juvenile reformatories; which latter cost us ten million dollars more for the plant and at least two million dollars more annually to support.

It is coming to be demonstrated that this costly institutional care could be supplanted in the case of normal children, in most communities, by the simple and natural method of "truly homes" in private families,

if only we were wise and loving enough, and with immense saving of money to the state, and still greater economy of the most precious elements of family culture. A sharp line must be drawn between the care of children under three years and those over that period. The great problem in regard to dependent babies is to keep them alive, and here the superiority of the private-family plan for the care of dependent children over that of the institution has been demonstrated. A common death rate of babies in foundling asylums and infants' homes is 97 per cent. This is not the result of unkindness or intentional neglect, but because it is almost impossible for babies to thrive when massed in numbers, and lacking the individual "cuddling" and mothering which is every baby's right. Australia, Massachusetts, Pennsylvania, New York and other states are placing their little ones out to nurse, one at a time, either with or without compensation for the service, with those who will learn to love the tiny claimant upon their pity, and now, in Massachusetts, the death rate of these dependent infants is but slightly in excess over that of babies reared in their natural homes. The relation of mothers to their babies, also, even when the mothers are unmarried, or most unfortunate in marriage, is coming to be recognized at something like its true sacredness. Philadelphia alone sends into country homes, to domestic service, with their babies, through the kindly and discriminating work of its Children's Aid Society, between four hundred and five hundred mothers, married and unmarried, and in such cases, their own little ones teach these poor women self-control, and win them to ambition and moral achievement as no other power could do.

Feeble-mindedness is coming to be considered, as it should be, a state of perpetual childhood. Feeble-mindedness is merely "arrested development," and we are learning that the only humane way of treatment for such cases, and the only safe way for society is to keep them in permanent custodial care, with no opportunities "to bring forth seed after their kind," and in a home so planned for their needs that in it their slender stock of intellect and character may be utilized as is possible nowhere else. And where this has been tried, as at the institute at Elwyn, Pa., we have learned that feeble-minded women, and even men, can be very useful in caring for hopeless idiots (the most revolting and pitiable of all the wreckage of humanity), whom they will tend often with patient and loving care, and even proud delight.

As we select out for special treatment these various classes of unfortu-

nates, we return again and again to the problems connected with poverty, and the need for temporary relief, as these are distinguished from pauperism. This takes us into the tangle of questions bound up with the "unemployed" and the "tramp," into the vast array of industrial difficulties connected with our special period of economic change. Mr. Kellogg, a charity organization authority, says that "there is a notable unity of opinion that about two thirds of ordinary destitution could be wiped out by a more perfect adjustment of the supply and demand for labor, and by a more vigorous and enlightened police administration." This statement of experts shows us that the whole question of the administration of charity is bound up with all the social conditions and tendencies of our time, and is properly linked to all the great movements of social reform. And since this is so, it is becoming clear that we need to have *professional administration of charity*, as we have professional specialists in every other great and important branch of human study and activity. There is a science and there is an art in modern philanthropy, and for both the science and the art we need, and are beginning to have, expert workers. The science is in the line already indicated, the learning of facts concerning human need, and human disease, and human depravity, and human incompetency of every sort, and the linking of these verified facts together in orderly sequence until we have learned the laws underlying them, and have mastered somewhat the preventive possibilities which those laws indicate. The art of charity consists in applying those general laws of human development and reform as far as possible to the defective individuals who can not be reborn or rebred in the better way, but must be helped to live as well as they may, with constant and loving aid from those further on in human growth. Modern philanthropy is, indeed, a profession, but the professionals are of three general types. There is, first, the expert worker for a special class, as for the defective children, the insane, etc. These are salaried officials, teachers, physicians and the like; and there are no more faithful and no more able workers for humanity than can be found in the ranks of these. Then, second, there are the salaried workers in the charity organization societies, the experts in the art of building up and making over and helping on, the laggard and stupid and unfortunate among our kind. In all the circle of professional workers are none more honorable or more vitally needed than these, who have given up all other ambitions and all other forms of compensated labor to do this social service. And when we recognize, as we should, that they require

intellectual and moral attainments worthy to be ranked with the demands of the ministerial office, we shall see that these laborers also are "worthy of their hire," and should be highly esteemed. The minister of religion; the ethical teacher, "calls from the top of souls to souls," and bids them to nobler and purer heights of being. To every one capable of hearing and obeying his voice, there are hundreds and thousands, the bond slaves of circumstance, born blind and deaf to nobler issues, who can not heed and can not obey. These the "ordained ministers" of modern philanthropy, the true charity organizer, must help to a freer and better place in the world-life. Third. There are the leaders of "social and college settlements," a growing class, who are "neighbors" to the poor and needy and sinful and ignorant, lifting the dark places of the city slums into light by their steady and wise friendliness.

To these experts we must add the unordained philanthropists, the general helpers who never become specialized masters in any one department. You find these everywhere. Among the clergy, among the doctors, among the business men, among the lawyers, above all among the women. Especially among those women who, having fulfilled or been relieved by circumstances from the special womanly duties within the home, are free to become mothers-at-large, to succor a world of hopeless and undeveloped human creatures. The great need is that these charitable "laity" add to their zeal knowledge, that they make themselves sufficiently specialized in their benevolent work to be masters of the literature regarding the expert work of the world in the department or departments to which they devote themselves, and so make sure that they add to the sum of real human advance by their charitable effort. No one has a right to play at philanthropy. Every one should realize in some degree the magnitude and difficulty of really helping a single human being. If but one hour in a week be given to philanthropy it should be prepared for by serious study under those masters who know the ways of helping which are approved by world-experience. The most precious thing in civilization is the "social consciousness," the sense of responsibility of each for all and all for each, which is to-day dominating our religious ideals and our ethical activity. Women have especial call to translate that social consciousness in terms of helpful, personal service to the least and poorest and worst of human kind. This they can only do by study in the highest schools of modern philanthropy. And those who have thus been to school have learned, what many of us hold with deepening conviction, that only in so far and so fast

as we make our charity toward individuals educative do we permanently elevate the standard and the achievement of the human race. This missionary side of education is a part of philanthropy. And there is no mission-station on the face of the earth equal to the public school of America. In that school we are set the mighty task of bridging the chasm between centuries of development and continents of racial tendency and capacity with a few years of training. To do this work in any adequate degree we must have at the heart of our educational system the consecrated ideal which Channing expressed when he said: "Every human soul is unspeakably sacred; and therefore every child has a right to the best development society can afford." But were the school opportunity as broad and as varied and as efficient as possible, this would not cover all that the child has a right to demand. Said old Comenius, the father of educational philosophy: "The first art of education consists not in teaching virtue or truth, but in guarding the heart from evil and the mind from error." It is this protection and guarding to which every child is entitled by right. Not alone your baby and mine—welcomed to our hearts with reverent joy even before the angel of the Annunciation spoke the prophetic word—not alone your baby and mine, for whose soft breathing we listened in the night, and hearing it, knew it for the throbbing echo of eternal love—not these alone, but the unwelcome child in that other already over-crowded home, the child for whom there is no place at Life's table unless he can learn early to scramble and grab for it, that child also has a right to love and succor and protecting care. And how can he be secured in his true possession? Only through the providence of human love as it translated to him through the universal fatherhood and motherhood the Eternal Beneficence which revealed itself in our own child's pulsing breath.

This is the new ideal of social service. Many of you must have seen the German "Madonna of the Burgomaster." Not the greatest of pictures in art, but the one which has caught and held the noblest spirit of the nineteenth century. The burgomaster's child was ill. The doctors could not cure it. And the grief-distraught parents took the ailing baby in the early morn to the village church. There they prayed to the Holy Mother, who had always with her in her arms the Sacred Babe; prayed for the healing of their own little one with such passionate appeal as made the other children, the well children who followed them to the altar, wonder at the scene. And as they prayed the miracle was wrought. The calm and beautiful image of Motherhood's power and love stirred with life's own

motion, the Sacred Babe, too, smiled in conscious joy and peace. And the Holy Mother, alive and warm, put down from her arms the symbol of child, hood's sacred appeal for succor, down upon the floor to play with the older children, while she gathered in her arms the real baby that was suffering, the sick child of the burgomaster and his wife. And as she held the child, her living love wrought its full ministry of healing and of strength. The little wasted limbs grew round again, the waxen cheek took on once more the tender hue of health, the heavy eyes grew bright, and the baby was well! The artist has pictured that crowning moment of the triumph of a real love and pity over suffering and weakness. This is our modern religion. It loves the ancient symbols with which art graces the altars of ancestral faiths; it holds forever sacred the pictures of man's divinity which poets and seers have made. But if it is necessary for holy and unselfish social service it will put down from its pedestals of worship for a time the image of Love's Divinity in order to take to its heart in mighty power of healing and of succor those living pictures of the divine which have been scarred and bruised by the sin and anguish of the world. And *this* is the heart of modern philanthropy.

ANNA GARLIN SPENCER.

"CIVILIZATION IS AT BOTTOM AN ECONOMIC FACT."*

Civilization is the product of mental, moral and economic forces. The driving force has been economic; the directing, mental; and the uplifting has been moral. "Civilization is at bottom an economic fact;" at top, an ethical fact. It is a growth whose roots spread out through farms and forests, penetrate down into mines, force their way along river courses, wrap around cities, span seas and deserts, and draw their nourishment from whole continents; but high above it lifts its head, crowned with the fairest blossoms of human life, the most perfect efflorescence of the human soul. Man's advance in civilization has meant an increasing command over the powers and resources of nature, and control over himself. Hand in hand with development of economic methods goes development of morals. Nature is subdued to his uses by industry and intelligence, by the work of muscle and of mind. The constant cry of his material wants, the persistence of effort required strengthens his will. The ability to stick to a task educates in time the ability to stick to a principle. The originality of thought developed in the invention of a better tool, when applied to moral

* Franklin Giddings.

udgments, becomes independence of conscience. Thus the soul of man is nursed and fed and grows till it more and more asserts its power to react upon the very forces that were factors in its development, till it, too, becomes prominent as one among a group of causes, as it remains one among a group of effects. Civilization points to this emancipated, this expanded human soul, which has succeeded to the inheritance of full manhood or womanhood as the highest product of forces which are in the last analysis economic. Here the unscientific exclaims: "This is an act of desecration to explain the noblest that life holds by grinding toil, haggling trade and noisy commerce." But the economist makes answer: "My point of view does not degrade the high, but it uplifts the lowly; it sees the humblest workman with a halo like that of the saints of old, reflected upon him from the heights to which the whole economic structure points. Is he digging potatoes? He is laying the foundation of his family's support, of their hope for something better; he is insuring the respectability of his daughters and the manhood of his sons; he stands for honesty, for self-respect, for courage; he is in harmony with the forward-moving forces of the world."

The economic elements in civilization it is in our power to study, to calculate, and therefore to control and use for definite ends; furthermore, they throw the clearest light upon knotty social problems or questions of reform or policy of state; they furnish the test to prove whether it is necessary and enduring or artificial and ephemeral, whether destined to expand to a larger range of influence or fated soon to reach the limit of its usefulness. The material foundation of human progress is more far-reaching than is evident on the surface; it appears in widely different phases, supplying forces till recently undreamed of. Since the end of the last century a number of sciences have come to be studied from their economic side. Philologists, biologists, historians, geographers and explorers are seeking the economic elements in their respective fields. But economists, sociologists and even statesmen are going a step further; they are laying their foundations in the bed-rock of geographic influences as the ultimate ever-present factors at work in making the history of man. In the wandering life of the Bedouin and Tartar they see the arid stretches of desert and steppe; in the colonial power of the English they see the limited area of the little island kingdom; in the conservative, but liberty-loving, daring Norwegian they discern the influence of a sea-girt, mountain-bound land; and the depredations of the Kurds call up a picture of the wild, barren

fastnesses of the Kurdistan Alps and the tempting, fertile valleys of Armenia.

Every advance in civilization has shown an increase of wants above those of the stage that immediately preceded it. There is a constant progression from the scant material needs of the savage to the vastly multiplied and diversified essentials for the many-sided existence of civilized man. Civilization and a great variety of wants have come to be almost interchangeable ideas. Everything that has contributed to the latter result, therefore, has been recognized as a factor of civilization. Every better and cheaper method of production is fundamentally an economic force; but inasmuch as it gives rise to a greater variety of commodities and brings these within the reach of a greater number of people, it raises the general standard of living. Every diversification of want in turn leads to a refinement of taste. For example, each new article of food brings to the system some one element of nourishment in more concentrated form than was previously provided by other articles, which were consumed in large quantities to get enough of this element. Now every added variation in diet diminishes the total amount consumed. The appetite is unconsciously trained in time to seek quality rather than quantity; taste becomes refined, delicate and sensitive, and finally so involved with the esthetic sense that, if the latter is offended, appetite also fails. Furthermore, better houses and clothes affect the amount of food eaten. When the body was not protected from cold, more internal heat had to be generated by greater consumption of food. By a process of evolution the old food demand, therefore, came to be differentiated into a demand for warm clothes, good houses, fuel, and a more varied diet. Here is an advance from homogeneity to heterogeneity, and a heterogeneity distinctly economical in its basis; for varied food in small quantities, clothes, houses, and fuel are cheaper in the end than large supplies, constantly to be repeated, of a simple diet. The latter involves waste, as well as uncertainty of subsistence, on the same principle that rotation of crops utilizes more perfectly the resources of the soil than does one cereal planted year after year, and lessens moreover the chances of failure.

Civilization carries on its front its economic stamp. It became possible only after society began to emerge from militantism into industrialism. The commercial towns of the middle ages became the nurseries of liberty. The corporate activity, the intelligence and wealth, developed through industrial pursuits, were directed toward securing political advantages.

Those advantages were embodied in the first place in contracts, according to which certain rights or privileges were guaranteed by sovereigns in return for money payments. Such, in the main, were the early city charters. The House of Commons owes its origin to the financial power of the people and the right which they claimed to hold their own purse strings. Our War of Independence was fought out on the same economic question; and the French Revolution was the bloody protest of a bankrupt nation.

All history shows an unmistakable correspondence between the degree of civilization attained by a people and the breadth of its economic foundation. The natural environment most favorable to an enduring civilization is one which affords an abundance of resources and at the same time supplies powerful and continuous stimulants to effort. Where climate and soil have discouraged effort, either by too generous returns, as in the tropics, or too niggardly results, as in the regions of extreme cold or of natural sterility, preventing the accumulation of capital and the possibility of a leisure class—there civilization has remained in an embryonic state. Its requirements are materials to work up, powers to work with, and motives to work for; and where these elements have been present in their most happy combination, the highest results have ensued. The dominant commercial nations of the world to-day are the most highly civilized. England and the United States may be taken as the best types of distinctly commercial countries. England has always led the van of modern European civilization. France and Germany, though they have adopted advanced economic methods, are retarded by the fact that their big standing armies withdraw large forces of men from industrial pursuits. Moreover, the taxes necessary for the support of this great unproductive body fall heavily upon the masses and keep down the standard of living, with all the indirect effects which that entails. Russia, as a whole, is still in its middle ages, and there is an intimate connection between the retarded development of its people and their primitive economic methods. Their antiquated systems of agriculture and the absence of irrigation in the rich but arid lands of the Ukraine has brought them to the verge of famine on an average of every two years during this century. Consequently, the people are hopelessly impoverished and their civilization suffers, in so far, a periodic back-set.

The leading commercial people are the chief colonizing people, and hence the most powerful agents in the spread of civilization. Furthermore, with a full consciousness of the connection between material and

national prosperity they are endeavoring to broaden their present economic foundation, to make it more complex, to take in new resources and to extend the old. Witness the expansion of England in South Africa, Ashantee, in the Chitral district, and her attempted advance on the Orinoco and the Yukon. Look at Germany's efforts in just the last few years to gain colonial holdings and see the astonishing results in Africa, New Guinea and Polynesia. Japan's adoption of occidental civilization has been accompanied by her expansion into the tea-fields of Formosa and the markets of China's crowded millions. In fact, all the progressive nations of the old world are engaged in a scramble for more territory, and it is a bio-geographical law that is impelling them—the law that “the struggle for existence is a struggle for space.”* Their future progress or even survival depends upon the breadth of their base, and they see that the available land of the earth is almost all taken up. Hence a war in Matabeleland or Abyssinia or the Soudan is carried on with popular approval; while the mere threat of war between great civilized nations, involving destruction of commerce, is met with obsecrations, on the ground of the waste and expense and cruelty of war. Here, productive or unproductive is translated into moral or immoral.

Just in this connection it is significant to note how often the economic test is taken to make the ethical test. Roosevelt, in speaking of the early conquest of land from the Indians, says: “It is a warped, perverse and silly morality which will forbid a course of conquest which has turned whole continents into the seat of mighty and flourishing civilizations.” The right to such land is therefore decided by the ability to make the best use of it. Here the economic determines the moral principal. In the theological days of Spanish conquest, campaigns were undertaken nominally to save the soul of the savage. We have gotten rid of that fig leaf at the gain of frankness, even if at the cost of some undue self-complacency.

Slavery itself was a distinct advance upon the condition which preceded it, whereby the prisoner of war was killed and eaten. The institution was established only after it came to be generally acknowledged that there was an economic gain in keeping a captive as a slave instead of consigning him to the shelves of the tribal larder. Then, with a growing perception of the superiority of free over slave labor, with the appreciation of the economic worth and dignity of every human life, slave-holding fell under the ban. In this country slavery was first abolished in

*Friedrich Ratzel.

those regions where, from conditions of climate and soil, slave labor proved unremunerative. The economic backed the moral principle and gave it the impetus necessary to start the crusade against the institution. Similarly, the feeling against the Chinese in this country, while a few decades ago it would have been attributed to some racial or religious antagonism, is acknowledged to be an economic quarrel. The lower standard of living of the Chinese and their all-too successful competition with American labor work directly against the whole trend of our civilization, which is characterized above everything else by the superior material condition of the masses; and this is the justification of the extravagance of the American, that every added expenditure brings not only a new gratification, but it educates and elevates—brings with it a higher intellectual or esthetic or moral want. We need not, therefore, be ashamed of our commercial, material American civilization. It is doing a great work—is getting ready for a greater—if happily we may look beyond its roughened hands and grimy face to the spirit which is being born, some day to spread its wings.

The surest basis for ethical progress is economic. Make the material surroundings as good as possible; train to the best industrial methods, and the higher results in the way of corresponding intellectual and moral ideas are likely to follow; at any rate, minus these economic conditions, the higher aspects of civilization will fail to develop. Civilization must be taught in the concrete before it can be received in the abstract. This principle is applied to modern missionary work. Everywhere the mission is half manual-training school, half church. And among the poor creatures of the slums the aim is the same—to improve the physical environment, to generate self-respect by educating to industrial efficiency, to stimulate pride and ambition by the sense of personal possession; in other words, to plant the economic seed that will germinate and blossom into the virtues of manhood.

The wisest teacher that has arisen for the negroes from their own or from any ranks, points out the economic conflict that is at the bottom of the whole race problem. He sees that back of the social disabilities of the negro, back of his suppressed vote, back of his irregular domestic life, back of his moral frailty, lies his economic incompetence, his imperfect economic development. "No race," he says, "that has anything to contribute to the markets of the world is long in any degree ostracized." In other words, before the negro can realize in his own life the possibilities of civilization, he must rise to the prevailing economic standard.

Stronger than political bonds, stronger even than religious bonds, are the countless economic bonds that hold humanity together. No conquest is so complete as that made by an army of traders and a fleet of merchantmen; no weapon so adapted for victory as those of commerce; no peace so jealously guarded as that which is guaranteed by industrial interests; no sympathy has so sure a foundation as that which rests upon reciprocal economic dependence and the mutual knowledge resulting from a constant exchange of products. For every simple article or ware, inasmuch as it embodies an idea, educates those to whom it was a novelty and brings them by so far into the higher intellectual circle of its inventors. In the course of further increments to their common intellectual capital, both parties are gradually brought to an attitude toward life more nearly the same, to a oneness of ideal, and finally to an active sense of the unity of humanity, of the brotherhood of man. Every new route of a communication that draws into the net of commerce some remote outlying region of the world, is a fresh guarantee of this ideal; the very spherical shape of the earth foreshadows it, for every straight line projected on the earth's surface returns upon itself.

As the world's commerce has been instrumental in making this ethical principle of the brotherhood of man all-embracing, and in developing it practically, so it has generated on as large a scale the idea of the sacredness of the contract, and built up the far-reaching institution of credit. For this reason the world of industry, in spite of all the slurs cast upon the "commercial conscience," is a great school in ethics, where at least a few of the absolutely fundamental virtues are imperatively instilled.

This is the hopeful feature of this economic point of view, that while we are working for the highest purposes — intellectual, esthetic, ethical or religious — we are conscious that the economic forces of the universe are lending their collective power to the same end; that while the missionary in India is teaching the religion of Christ, English commercialism is instilling into the natives the sacredness of the contract, the commercial paraphrase of the golden rule, and English industrial energy undermining the Buddhistic principle of quiescence, educating to another ideal than that of Nirvana. Economic study makes evident the enormous complexity of civilization, the intricate interweaving of the myriad threads which constitute the elements, the multifold interrelation and interaction of all its parts. It shows that growth involves a continual modification of these relations, a constant readjustment at every point to

secure harmony; it sees how unpliable the material often is, how delicate the machinery, and, hence, it supposes a faulty adjustment at many points. Such a view precludes, therefore, any blanket theory of reform. It sees that not education by itself, nor prohibition, nor woman's suffrage, nor the principles of socialism, nor religious aspiration, is going to solve the problem of evil, but all reforms working together. Movements set on foot to further the ends of civilization will spread or die out according to the amount of economic truth which they embody, and their harmony with the existing economic conditions. They are to be tested from the standpoint of economic wisdom rather than from that of abstract right. It has seemed right in the past years to give the negro the same intellectual and literary education as the white child received, but that bit of ethical theorizing has been proved most ill-advised as a guide of action. Economics would have said; "If you wish to raise the negro, continue the education begun in slavery, give him the training acquired by our ancestors through generations and ages first under the institution of serfdom and feudalism. Afterwards under political conditions, which gave personal liberty but no political rights, until by "making the most of the less they were prepared to enjoy the most." Booker Washington is speaking with economic insight when he says to the negro: "The opportunity to earn a dollar in a factory just now is worth infinitely more than the opportunity to spend a dollar in the theater."

It is a strictly economic demand that bids us encourage the higher education of woman, and that, moreover, in behalf of woman's own peculiar sphere. For the home has not been left untouched by the economic forces that have been transforming the world during the last decade, it, too, has been subject to the process of differentiation that has been going on everywhere else. The spinning and weaving and knitting of former days, the soap and candle making, much even of the canning, preserving and sewing has passed out of the hands of the housewife into those of the manufacturers. If these functions for her have ceased, where has the increase come? For come it has, somewhere; this industrial civilization has no place for drones. The increase has come in the extension of her spiritual functions, and her duties in the realm of the moral, intellectual, esthetic have multiplied in proportion. Instead of affording merely the bare necessities of life, the home must now satisfy the demand of the higher nature. It is coming to stand more and more for "the things that are not seen." It is getting farther and farther away

from the communal type of primitive civilization, and the shop-like structures for domestic industries of medieval times. And as it has lost its industrial character, its character as a moral and social force has become more pronounced. This radical modification has demanded a corresponding transformation in her who presides over the home. It supposes in her broad intellectual interests, culture, taste and those high qualities which give the stamp to the life of the spirit — a depth of insight which comes from thought, a breadth of sympathy which comes from knowledge, and that fair wisdom which is born of the union of the two.

Such is the economic view of civilization. Its ethics are above everything else humanitarian, looking to the elevation of the masses, to the development in them of every capacity for the highest and best. The religion proper to it teaches the life of Christ more than the doctrines of Paul. The propelling force of this economic civilization lies in the spirit of competition, which is its necessary condition. Its policy is, therefore, positive, aggressive and the philosophical ideas which accompany it are saturated with the affirmative principle. A doctrine of negation is advocated, as a rule, in a civilization that has only one lead, and that lead worked out — exhausted. Our economic civilization is constantly striking new leads, opening up new material possibilities, making new inventions that elevate labor and accelerate the general progress of society. Its philosophy is, therefore, positive, optimistic. Its thought is scientific, and its spirituality not less spiritual because it has recognized the wide domain of the natural, its ideals not less high because formed in the clear, calm light issuing from the understanding of the actual, its sympathy all the warmer because of its insight into the struggle for existence.

ELLEN SEMPLE.

At the conclusion of Miss Semple's address, Mrs. Ellen A. Richardson, of Boston, read two papers upon "Social Life," the first by Mrs. Evelyn Laura Mason, of Brookline, Mass., and the second by Mrs. Helen H. Gardener. Mrs. Richardson made a few well-chosen words of her own the connecting link between the two papers.

SOCIAL LIFE.

Social life! What beautiful words are these! Let us consider their meaning. First, life. What *is* life?

Life is the electrical brightness and rightness of light, power and warmth.

And social life is vitalized, gladsome, individual life, as it relates itself to general and public interests.

For having come socially together in numerical activities, many individuals unite their opposite currents and characteristics; and by social concurrence *fix* in social forms what otherwise had been but *individual ideals*. How to best establish, not only the greatest good to the greatest number, but the absolute good of every one concerned. This is the shortest statement that I can make of my exact idea of individual life, as it relates itself to general and public interests; and so becomes that social life concerning which I have been asked to speak to you this evening. In the view that we will take of this subject you will not be called upon to consider *disease* or *disorder* or *disgrace*; for we women of this day love better to affirm *order*, *ease* and *grace*. For we consider these the natural conditions of life, and that to establish and sustain them it is only requisite that we have and hold to that state of natural freedom wherewith creative power makes its children free. For then we shall be filled with the gladness of intellectual light, and the warmth of that *moral power* which is the motor-propulsion of social life.

Social life, let it be remembered, is only individual life associated for the achievement of general and public benefits, and it will always be just what the energy of individual life renders it.

So I will speak to you as to individuals who are *society builders*.

If you accept this view of the matter, as so far presented, you will be now ready to hear that true self-love and true social love are the same, and that the more wisely one loves one's self, the more wisely does one love the other ego, the other self — society at large. And the more wisely one is able to use his own faculties, the better one is able to assist others to a free use of their best abilities.

If each individual would take up this graceful order of life, society would come into an ease and delight in living which would seem like (and would be) the Kingdom of Ease on Earth. We would then have

economy without niggardliness and beauty without extravagance and order without formality.

Real social-makers are highly vitalized people, whose exultant sense of ways and means for bettering conditions, speeds them both out of solitude and into society, to converse, to lecture, preach, invent, organize, thus inspiring others concerning their personal ideas of new works and new ways for meeting the new needs of this new age.

If such people simply sit in solitude, they then build fine castles in the air, in a way which enables them to come forth to social activities, ready to formulate their ideals in freedom and without artificial effort. True, they sometimes speak of their plans like people who are talking in their dreams. But *their* dreams become deeds; and all is done with an ease which gives vivacity to their plans and achievements.

In olden times thousands of brilliant women died simply dreaming of what they were abundantly able to do, but their lack of freedom shut them out from doing, from *creating new social conditions*. For, as individuals, we have life; but we must have organized individual effort (and that is society) in order to have life more abundantly.

It is said truly: "At the feet of the dreamer who works and the worker who dreams, life lays down the crown of success."

Real social-makers pass from the solitude where their dreams are evolved out into society, where they submit their ideals to the test of the practical sense of the conventionalized working force of the community, with the pleasant conviction that this common sense will serve as ballast to the argosy in which the idealist often puts out to the social sea.

Once there was an hiatus in society between the so-called conservative and radical, but this does not exist in the nature of things, and is not according to social order, as the real clubable women of to-day have found out. And, that our ranks are no longer divided into dreamers and workers, we largely have to thank a mighty army of women, whom we may call club-women, and whose special faculty enables them to practicalize (as if they were quite new discoveries) the things which people at the beginning of this century were outlawed for suggesting.

But it is the worker who dreams and the dreamer who works, *ceasing from neither while carrying forward both*, who is the prime social builder.

But to-day there is a great international party which believes that angels of wisdom are so near to each one of us that all will go well if each

will but stand a little flexibly at his and her own chosen level, doing his and her own chosen work quite in his and her own chosen way, while filled with the "quietness and peace in which there is strength."

Of course, this statement gives rise to the question, Where is one to get that quietness and peace, full of strength? For it is a thing to be desired in hasty, worrying and weak moments.

I answer: this quietness and peaceful strength comes from a realization of the fact that the *over-soul* is working in and through the conditions.

We can easily believe this when we realize that the most radical of radicals, as well as the most conservative of conservatives, is the over-soul — the lord and lady of all that is; who, this being so, upbears and updraws life's various modes of self-expression, assisting at every variety of self-use — self-use, the very opposite of self-disuse, which is the abuse of one's faculties. I say the over-soul is the most radical of radicals, because "radical" means root; and all that the ordinary radical by the fullest use of his most radical tendencies can do is to get at the root of things. And that is what radicals claim that they are trying to do. And, if they are allowed to keep up the search peacefully, quietly and long enough, they will surely come to the root of all things, which is the dual power of the lord and lady of life.

You may ask, are radicals *climbing* or *digging* as they hunt for the root of things? To answer this would bring us to the oriental statement, "The tree of life has roots both ways." The topmost boughs are twisted in the upper air, whence they draw sustenance from that most conservative of all conservatives, the over-soul, which conserves within its dual universal being all forms of life, all forms of knowledge and all forms of beauty. And these branches of the tree of life strike where the radical roots upward through the realms and beings of arch-angels and hosts of intelligences as innumerable and invisible as are the stars beyond the Milky Way.

Some radicals are hunting after the roots of all things which are spreading life in that direction, and some are digging *down* in a search down through what they call the evils of society.

The Japanese tell us, in their very ancient and true philosophy of life, "There is no up nor down in a world which turns," and surely to that we all agree. For if we could but dig straight through the world and come out at the other side, we should find ourselves coming up through the sod and looking up at the sky which floats above Chinaland.

So if we persist in calling the sky up, and then in digging (if we could

but dig far enough to go way through, as we try to get at the roots of things), we should find we had been climbing skyward, by going down through the earth. For going down is at last going up! This sounds whimsical, but it is a fact, and is a part of the blessed philosophy of life — the philosophy "that the tree of life has roots both ways," and that there is no down in a world that turns. So whether we dig or climb, we are sure to go up, and if we keep at it long enough, we are certain to come into the full light of that radical-conservative and dual lord and lady of life, called by the Hebrews the "Elohim."

There was a day when statements like these would have sounded much less believable than they do since the World's Congress of Religions gave us all a much fuller sense of the solidarity of the world, yes, the universe. The home department of this congress organized the Home Congress for the purpose of emphasizing the principles which go to make a home out of what otherwise seems like a menagerie of fighting things, and this seems to me a fitting place to speak of the inherent sanity of people, and to reiterate the cry for freedom. No laws can be made to unite people; only the absolute comprehension and practice of liberty, which means obedience to universal law, can really unite them. This unwritten law of liberty alone unites people in the freedom which renders each a creator of society by the power of inherent, life-giving energy.

EVERLYN LAURA MASON,
Brookline, Mass.

MRS. ELLEN A. RICHARDSON: I would like to say a word on my own personal account, one word in regard to Social Club Life. I am aware that my words will not be popular with all, but I know they will be with many.

I am a believer in co-education, and I think the time has come when co-education should be the watchword in the club life.

We are essentially social beings, by this law we are held together. The sexes mutually ennoble each other by stimulating that desire to please which represses all the evil passions.

This happy influence is so well displayed in the co-educational schools and colleges as to have settled the question as to their beneficent influence.

There are three conditions which must prevail in every family, if we would have the highest possible development in the ethics of life: 1st, maternal love; 2d, the family circle, and 3d, the adolescent period.

Club life is no longer in its infancy, it will not pine and die for the want of mother love. This is its third biennial, therefore it has enjoyed years of family life in federation work. We may safely term its present stage the period of adolescence, that period in which the friendship of the sexes becomes especially important and influential to both in order to complete the symmetry in the moral nature.

I make this as a suggestion, hoping minds may in due time consider the co-educational plan in club life.

I have now the pleasure of reading to you a few notes on Social Life from the gifted mind of Helen H. Gardener, who sends the warmest greetings, and regrets not being able to be with you.

SOCIAL LIFE.

I suppose that I shall be expected to begin by saying that "a man is a social animal," and then continue upon the line of least resistance to prove this by instancing his tendency to congregate in groups or villages and finally to build vast cities. But if you will pardon me for leaving the beaten path, I shall say, to begin with, that in the department of his home life man is, as a rule, and always has been, a very unsocial animal, and that fact is evidenced more strongly in large cities, perhaps, than anywhere else. It is true that he belongs to clubs, where he smokes and plays billiards, talks politics, or business, scandal or poetry as is his bent, with his fellow-men. It is true that his wife gives "pink teas" to one set of her acquaintances and dinners to another and receptions to both. It is true that she quite wears herself out leaving bits of cardboard, for herself and her husband, upon great numbers of people who return the compliment; but none of these things are in any real sense "social life;" or, at best, they are only the shell from which the substance has fled.

There *is* a social life, and we in America are surely now in a position to achieve it in its fullness, a social life which begins in the home and acts

first of all upon and between those who remain under the same roof. Its possibilities of comradeship and intellectual and ethical stimulus can be appreciated only by those who are mentally "fit."

If the father in a home knows nothing but politics or business and the wife nothing but children, clothes and novels, a social life in that home is an impossibility, nor can these two and their children enter together any real social life outside. They are mentally too isolated from each other. *They do not clasp hands in thought.* They are, on the social side, "strangers in a strange land" to one another. It is for this and allied reasons that it grows more and more imperative that co-education extend not only to school and college life but to *all* life.

Let me illustrate: One of the most charming bits of real social life I ever knew was in a family which found within itself the most delightful and stimulating interests. Two of them sang, one played the piano and one the violin. The others were lovers, without being makers, of music; but these others were what is called "literary" in their tastes. The musical members were not at all literary but were sufficiently intelligent to appreciate, and be interested in, all general literary topics. All of them were mildly philanthropic and sufficiently altruistic to be well bred and to have hospitable minds. The result was not only a beautiful home life in the usual sense, but also a real and stimulating social life *within* the home which prepared every member to appear well and to be a really useful and stimulating factor in that outer, larger social life of college and of metropolis. They were ready thinkers and practiced conversationalists and, what is quite as vital, intelligent listeners, upon almost any topic, whether of mere grace and decorative charm (the confections of social life) or of vital and immediate importance. They could be grave or gay, light or profound, in short, *adjustable*, intellectually, as good taste and social needs required. And is not this adjustability the primary requirement of a real and vital social life? Is not the skill to meet with grace and ease (and with reserve power which hides all thought of power) any situation, any wave of opinion or sentiment or condition with aplomb and to thus help to sail skillfully the social ship away from the breakers of stupidity, triviality or stagnation—is not this also a primary social need?

In a social life where the women have been trained to depend upon physical charms and inane chatter only, and where men sink all their finer mental life in an effort to meet coquetry with gallantry, it is degradation to both. It makes of woman's beauty and ignorance and of man's gal-

laundry and knowledge, the motive power by which life's best and loftiest is sapped from both. It is in no true sense social life.

Not long ago I heard a gentleman asked if he went much into society. He is a man whose name is known as a household word, not only all over this country, but abroad. He replied:

"Yes, constantly. My wife and daughters are the most fascinatingly interesting and social people I ever saw. We have a rich social life at home when we do not go out; but we all go a good deal, and gather from others the intellectual plants that blossom for us at home, and, under other forms, for our guests, as well."

I was just curious enough to find a way to hear his wife's opinion of him as a social factor—to see if she and the daughters furnished him merely with a social garden and sunshine to bask in, or whether he, also, planted and tilled with them.

I was talking with his youngest daughter one day and led her to "enthusing" over certain gentlemanly sports and entertainments. At last she said, with a face so bright that undimmed joy and pride shone from her very soul:

"Mamma says she has never met any other man in the world who is so mentally stimulating and hospitable, *all around*, as father is—and we girls think so, too. Other men seem rather tame after talking with him. They seem narrow and one-sided," and then she added quickly, with the gentle social instinct of making the best of all things and all people: "But then, one gets different grades and shades and tones and qualities of life from each, and perhaps it is ungracious to measure other men by a *king*."

She laughed, but her mirth was full of pride and truth and warmth. It had not been a superficial compliment to her father.

Then I said to myself, at last and truly we *are* developing a real, a true, a lofty basis for a broad, comprehensive social life, when it radiates from homes like this; from intellectual hospitality and comradeship between the sexes which strikes firm root in profound respect, confidence, admiration, versatility and gentleness in the home! Homes where each member tries to bring daily not only some fresh idea or suggestion to brighten the conversation, but where the intellectual and social rivalry is gentle and constant and sweet to the end, that narrowness of outlook and judgment become impossible and stagnation or pettiness are unknown.

Whether such families "go out" much or not, they know and make a real and lofty social life. Every one of us can, in a measure, form

